Taraweeh Summary

1st Taraweeh:

Generally read from Sura Fatiha till end of the 20th Ruku of Sura Baqarah i.e. consists of Alif Laam Meem and the first ¼ of Sayaqool.

1. Suratul Fateha: The Opening Chapter

This Surah of 7 aayats in brief:

This Surah briefly outlines all subject matter mentioned in the entire glorious Qur'aan.

Verses 1 and 2 expound "At-Tawheed" (i.e. monotheism – belief in the unity of Allaah).
Verse 3 mentions 'Al_Qiyamah"(i.e. The Last Day).
Verse 4. speaks about the despised nations(i.e. the Jews and Christians).

2. Suratul - Baqarah: The Chapter of the Cow

Madinah – 286 Aayats

This Surah in Brief: -

1.) The dialogue with the Jews is outlined.
2.) Moral education (i.e. instruction of manners) is stated.
3.) Domestic economy (i.e. domestic management of the home) is mentioned.
4.) The two categories of political science. The first being

territorial management and the second being authority over possessions is discussed.

5.) The Khalifat-e-Kubba.
6.) The Jews are invited to the "Al-Kitaab" (the heavenly book of al-Qur'aan) and to the attributes of the Muttaqeen (Allaah-conscious ones).
7.) The sickness of the various munaafiqeen (i.e. hypocrite) is discussed.
8.) The law/principle of reforming the second category of the hypocrites is proposed by acknowledging the boons of Allaah.
9.) The necessity of Ilham (i.e. inspiration) is stated.
10.) The need of a group of people inspired by Allaah. The absence of such people was why the Jews were deviated.
11.) The Jews are invited to the 'Al-Kitaah' (i.e. Al-Qur'aan) by calling to the attention to the boons of Allaah and to those matters pertaining to life after death.
12.) Attention is drawn to the failure of their urban as well as rural lifestyle.
13.) The Jews fail in the city lifestyle as well.
14.) An explanation of the three sicknesses of the Jews is remembered. The first being to raise objections, secondly, conspiracies and thirdly, persuasive or plausible speech.
15.) It is observed that the Jews cannot be equivalent to the Muslims and they cannot be of any use to the Muslims.
16.) Their deficiency in knowledge is expounded here.
17.) The shortcomings of the Jews being non - practical.
18.) The sicknesses of the Jews are something permanent, and while living under Muslim rule too they are of no use at all.
19.) The activities of the Jews during the time of the decadence recalled.
20.) Firstly advice is given to the Muslims to dissociate themselves from the Ahlul Kitaab (People of the Book).
21.) Secondly the Shar'i subject of Naskh (i.e. The

abrogation of one verse/law by a new one) is related.

22.) The Jews using the Shar'i subject of Naskh (i.e. Abrogation of one Law/verse by a new one) are aiming at keeping the Masaajid (Mosques) uninhabited.

23.) According to the accepted opinion among the Jews, the Masjidul Haraam (i.e. Baitullaah) should be the Qiblah of Rasulullaah (Sallallahu alayhi wasallam).

24.) The accepted pious saints of the Jews are discussed.

25.) Then a verified answer on the redirection of the Qiblah is given.

26.) After that, persuasion of the steadfastness upon the Qiblah is emphasised and secondly two matters relating to self-discipline are discussed. The first being Zikr (i.e. remembrance of Allaah) and the second being Shukr (i.e. gratefulness to Allaah).

27.) The remaining three matters of self-discipline are discussed here. The first being Sabr (i.e. patience) the second being Dua (i.e. supplication to Allaah) and the third one being Ta'zeemu Sha'aairullah (i.e. the Sublimity of the symbols of Allaah).

28.) The first of the five principles of domestic management is discussed. The first of the five is 'Earning of Livelihood".

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2nd Taraweeh

Generally from 21st ruku of Surah Baqarah till the end of Ruku 2 Of Sura Al-Imraan.

1.) The second principle of domestic management that is discussed is the "Principle of Spending".
2.) The third and fourth principle of domestic management, Criminal Law, and Civil court are discussed respectively.
3.) The fifth principle of domestic management (i.e. propagation of education and reformation of dealings) is also mentioned here.
4.) Discussions are made on the first category of the third subject (i.e. Political science) namely territorial management.
5.) The types of Hajjis (Pilgrims to Makkah) are highlighted.
6.) The repeated command for fighting is given after the preparations for battle has been made.
7.) Miscellaneous Masaa'il (issues) pertaining to battle are continued in discussion on the second category of political science, namely authority over possessions.
8.) Issues regarding authority and ownership of possessions are continued.
9.) A continued discussion on authority of possession is emphasised.
10.) The enforcement of action after having laws on territorial management and authority over possessions established is stated.
11.) The Ameer (ruler) tests his people after being elected as their Ameer to distinguish the competent ones from the incompetent ones. Then, through the blessings of the Allaah-worshipping, competent ones, the goal may be achieved, i.e. the necessary vice-regency.
12.) The obligations of the Khalifa (Viceregent) are stipulated.

13.) The most important of which is for the Khalifa and his subordinates to maintain Tawheed (Monotheism of Allaah) even at the expenses of one's life and wealth.

14.) It's also part of the obligation for the Khalifa to publicize and promulgate the events which support Tawheed (i.e. monotheism).

15.) Mentioned is then made of those factors which assist in carrying out the obligations of khalifaafat (vice-regency) and further more, four of the five conditions for spending in the path of Allaah are outlined, namely:

1. To give encouragement for spending
2. Not to boast about the wealth one has spent, and no inconvenience should be caused by one's spending.
3. It should be spend only for the pleasure of Allaah.
4. One should not be grieved after spending.

The fifth condition is outlined:

5. Items of value and an indication in this Ruku is given to highlight the need of Ahlul Ilm (people of knowledge).

The contrast of spending in the path of Allaah is mentioned here, namely the prohibition of usury (interest).

16.) The laws of loans are illustrated.

17.) The inter relationship of the governing body with Allaah is mentioned.

3. Suratul Ahle "Imraan": Chapter on the Family of Imraan

Madinah – 200 Aayats

This Surah in brief:

Whenever reformation is intended for any nation, irrespective of whichever Surah, then with this point kept in mind, it is used as an introduction to the beginning of the Surah, as in the case of Surah Baqarah (the cow) the Jews were addressed whereby the invitation

to (i.e. this is the book wherein there is no doubt) was given to them, similarly in the case of Surah Ahle I'mraan, the Christians were invited to (i.e. there is none worthy of worship but Allaah) on account of them faltering with regard to Tawheed, monotheism and introducing the trinity belief.
The Christians were invited to 'The Book" and to its teachings, which distinguished the right from the wrong.
The declaration for the destruction of the antagonists to the true path and the eminence of those who are in conformity to the true path is mentioned.

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3rd Taraweeh:

Generally read from Ruku 3 of Surah Al- Imraan till end of Sura Imraan

Matters ender discussion are :-

1.) The coming of the antagonists of the true Deen on the straight path is difficult, therefore the Muslims should tread firmly on the true path for their own salvation.
2.) In order to attain respect in the high court of Allaah Ta'aala, one will have to tread the path of the saintly and righteous servants.
3.) The glad tidings of the birth of Esa (Alayhis Salaam) teachings are also outlined.
4.) The four promises of Allaah to Esa (Alayhis Salaam) are elucidated.
5.) The invitation of the Ahlul Kitaab (i.e. people of the Book) to the true and their deviation from it is explained here, in fact they strive to deviate the Muslims.
6.) The Ahlul Kitaab (i.e. people of the Book) continue their efforts against the Muslims.
7.) The Ahlul Kitaab are notified that their own leaders (i.e. the Past Nabis) testified to following the teachings of the Nabi Muhammad (Sallallahu Alayhi Wasallam).
8.) Firstly mention is made of the answers to the doubts of the Jews, and secondly invitation is given to the home of Ibraheem (Alayhis Salaam)'s and thirdly mention is made to boycotting the Ahlul Kitaab.
9.) From among the Muslims there should always be a group of people calling to the true path and mentions is made of the results pertaining to the Aakhirat (hereafter) for such a group.
10.) The obligation of the Muslim Ummah and the boycotting of the Munifiqeen (i.e. hypocrites) is mentioned.

11.) The secret of the success of the battle of Badr was that separation was maintained from the Kuffar (i.e. disbelievers), and the Munifieen (hypocrites). For this reason these was consistency in the plans.
12.) The amendment of the slip-up during the battle of Uhud is discussed.
13.) Every task should be carried out on the trust of Allaah whilst not relying on any particular leader.
14.) The temporary setback of the battle of Uhud was the result of disputes and disobedience to the Rasul (i.e. Nabi (Sallallahu Alayhi Wasallam).
15.) The number of quality's that Nabi (Sallallahu Alayhi Wasallam) is an embodiment of is stated. Further mention is made of the defeat of Uhud.
16.) The cause of the success in Badr-e-Sughra (i.e. the occasion when Abu Sufyaan and the Makkans had to meet the Muslims).
17.) The Muslims should abstain from the two sicknesses of the Jews mentioned namely miserliness and concealment of the truth.

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4th Taraweeh:

From beginning of Surah Nisaa till ½ of Ruku 20

4. Suratun Nisaa: Chapter of Women.

Madinah – 176 Aayats

Subjects mentioned :-

1.) The reformation of the Arabs is based on two categories, the first being domestic management and the second being state politics, domestic management is subdivided into two more parts.
   1. Laws pertaining to the overseeing of wealth.
   2. Laws pertaining to the discipline of wives and children.
2.) To totally prevent the income (of wealth) from being misused in forbidden activities.
3.) The correct laws regarding the income (of wealth) are discussed.
4.) Laws pertaining to reformation for vices of spouses and various degrees of vice.
5.) To adopt such a mode of life whereby moral decadence does not come about.
6.) Laws pertaining to reformation of business dealings.
7.) The rank distinction between the spouses and their joint responsibilities.
8.) Several points are highlighted here:
   Firstly, mention is made of the need to be cautious in order to acquire the laws of divinity.
   Secondly, the dangers of natural disfigurement due to heedlessness is mentioned.
   Thirdly, to equate human law to that of divine law has a texture of Shirk (polytheism) therein.
9.) Failing to adhere to the Book of Allaah will result in the following the ways of false gods and shaytaan (the devil)

and to do such will draw the divine curse of Allaah.

10.) Then mention is made that abandoning of the true path would cause one to take judicial rulings from the ways of Shaytaan. Also, mention is made of executing judicial rulings in compliance with Rasulullaah (Sallallahu Alayhi Wasallam).

11.) The need of fighting in prorogating the laws of justice, particularly in the defense of the weak and oppressed.

12.) Several points are stipuilated here:
Firstly, to contemplate over death from the recesses of the heart and to thoroughly make preparation for it.
Secondly, during the battle expedition all moments of ease and adversity should be attributed to Divine fate not evading submissions to the Ameer (commander in charge).
Thirdly, encouragement to strive should be given to all soldiers.

13.) A description is then given about four Kuffaar (disbeliever) categories. It is prohibited to fight three of the four categories, and as for the fourth category, reconciliation is prohibited.

14.) An end should be put to Muslims fighting amongst themselves and as for Muslims on the battlefield, there souls will be distinction of identity, furthermore, mentions is made of three of the four categories of Muslims after the announcement of war.

15.) Mention is made of the fourth category of Muslims after the announcement of war.

16.) The importance of Jihaad is emphasised.

17.) Those people who have taken a pledge or have made a contract should not show any support to the treacherous and the criminals.

18.) The believers should never recede (draw back) from their truth path.

19.) Those people who shift from the path of Rasulullaah (Sallallahu Alayhi Wasallam) entangle themselves with

disease of shirk (polytheism) and become the followers of the accursed devil (Shaytaan).

20.) More issues pertaining to authority over possessions are mentioned. A review should be made on these issues, which have passed in the introduction of Shurah Baqarah.

21.) Several parts are then summarised here.

Firstly, persuasion of steadiness and firmness.
Secondly, the effects of unsteadiness and unstableness.
Thirdly, the result and outcome thereof.

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5th Taraweeh :

Generally the 6th Para :- i.e La Yoohiboo Alaahu Jahra – last part of Ruku 20 of Surah Nisaa till 10½ Rukus of Al – Maidah.

Firstly mention is made of the defects of the munifiqueen (hypocrites) and secondly, severing relations from the Kuffaar.
The defects of the Ahlul-Kitaab (People of the Book) are brought to light.
The Deen (creed) of Rasulullaah (Sallallahu Alayhi Wasallam) fundamentally unites with the creeds of the past.
The Nabis of the Ahlul Kitaab (People of the Book) were not fanatics or extremists and for this reason they were the preservers of the teachings of which Rasulullaah (Sallallahu Alayhi Wasallam) is too.

5. Suratul Maaidah: Chapter of the Table Spread.

Madinah – 120 Aayats

Topics discussed are :-

1. The subject of this chapter is the reformation of the Arabs.
2. Exhortation in fulfilling the Divine Covenant.
3. The method of distinguishing the pleasant things and then more emphasis is made on fulfilling the pledge.
4. The results of violating pledges.
5. The reason for the Divine curse, which was the result of the violation of the covenant, mentioned in the first Ruku. The curse created cowardice from within.
6. The loss of common sense is the second ill-effect of the Divine curse, such a veil, obscured their senses which degraded them to a level lower than that of animals.
7. Such a mode of conduct should be adopted which does not allow one an opportunity to violate the covenant.
8. The imperative need of complying to the Book of Allaah's in

order to gain proximity to him.

9. Ties with the enemies of Allaah should be severed so that abiding to his Book becomes possible.
10. The reason for severing ties with the enemies of Allaah is (due to) their mockery against Deen.
11. The propogation of the moderate nation (i.e. the followers of Muhammad (Sallallahu Alayhi Wasallam) and issues relevant to prorogation.

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6th Taraweeh :

7th Para: Wa Izaa Sameu i.e from 10½ Ruku of Surah Maidah till end of 12 Ruku of Al – Anam – The Cattle.

More topics are stated :-

1. When Propogating to the Ahlul Kitaab (people of the Book) priority is given to the Christians over the Jews.
2. During the course of propogation refrain from going to the extremes.
3. The Baitul Haraam remains the headquarters of the Muslims irrespective of their whereabouts and the bond should not cease.
4. It is necessary for the Muslims to be cautious against nonsensical questioning and uncivilized customs.
5. On the day of Qiyaamah (Judgement) all the Nabis will be present as true witnesses.
6. The Nabis express their wishes at the time of bearing witness on the day of Qiyaamah.

6. Suratul Maaidah: Chapter of the Cattle.

Makkah – 165 Aayats

This Surah is brief:

The invitation is extended to the Majoos (i.e. the Fire : Worshippers of Zoroastrianism.

The three main factors are mentioned here: i.e. the Principles of Deen.

Firstly, the Tawheed (i.e. monotheism-belief in the unity of Allaah);
Secondly, the Kitaabullaah (i.e. the heavenly Scripture);
Thirdly, the Risaalaah (i.e Prophethood).

Also mention is made of :-

1. In order to achieve the strong feeling of Tawheed (monotheism) it is incumbent to hold firm onto the rope of Allaah.
2. Refusal of complying to the Book of Allaah involve a person in acts of Shirk (polytheism) thereby involving him in the remorse of the polytheists.
3. It has been a ongoing habit of man to falsify the Nabis and the Nabis had to exercise tremendous patience. The Divine help of Allaah descends on the basis of this patience.
4. Invitations towards Tawheed (monotheism) is given by the mention of the visitation(signs) of Allaah.
5. Only through the medium of Tawheed (monotheism) can one be worthy enough for the company of Muhammad (Sallallahu Alayhi Wasallam).
6. Severing all ties with the antagonists of Tawheed (Monotheism).
7. The Whole of creation is subdued and overpowered by the Divine Power of Allaah.
8. The Model of Ebrahim (Alayhis Salaam) is the course of Tawheed.
9. On the issue of Tawheed (monotheism) our (i.e. Muslims) school of thought is that of Ebrahim (Alayhis Salaam) and other Nabis.
10. It is unanimously accepted that the Noble Qur'aan invites to Tawheed (oneness of Allaah).
11. After having given invitation to the oneness of Allaah, attention is drawn to marvel at the Divine Power thoroughly, therefore the lessons of Tawheed will really settle firmly, but foolishly they (Kuffar) attribute sons and daughters to Allaah instead.

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7th Taraweeh:

8th Para from Ruku 13 of Surah An'aam till 10½ of Surah Aa'raaf- The Heights.

More topics are stated :-

1. The existence of such disfigurations (devil in the forms of man and Jinn) become an obstacle for all Nabis.
2. The upholders of Tawheed and its antagonists can never be equal and the antagonists are terribly disgraced.
3. The antagonists of Tawheed (monotheism) sense the truth (in Islaam) and their existing creed is illogical and misquoted.
4. The illogical nature and misquotations of the prohibitions and permissibilities by the Kuffar is stated and details how well reported and understandable our Deen of Islaam is clarrified.
5. The prohibited actions which are Haraam (i.e. Prohibitions) for the Muslims are reported , whilst it being sensible too.
6. A brief summary of all the laws of Islaam are outlined aside from the laws pertaining to Ma'koolaat (i.e. Edibles).
7. Allaah Ta'aala draws the attention of the Kuffar to the fact that they object to the Qur'aan while he made its following blessed, directing them to the creed of Ibrahim (Alayhis Salaam).

7. Suratul A'raf: Chapter of the Heights.

Makkah – 206 Aayats

This Surah in brief:

Surah al- Baqarah invites the Jews to al Kitaab (the Book), Surah Aale 'Imraan invites the Christians to Tawheed (monotheism), Surah Nisaa and Maa'ida discuss the reformation of the Arabs, Surah An'aam discusses the reformation of the Majoos (fire

worshippers), while Surah (i.e. Surah al A'raf) invites all the remaining nations to the Qur'aan.

Subjects discussed are:-

1.) The visitations of Allaah;
2.) Incidents relating to after death;
3.) The boons and favours of Allaah by way of inviting to the Kitabullaah (The Book of Allaah);
4.) Emphasis is made of the need of following the Book of Allaah;
5.) By complying to the Book of Allaah, one will be granted Libas –'ut - Taqwa (i.e. A spiritual shield of Allaah consciousness) and such a shield is much more superior to a physical shield (clothing etc);
6.) A physical protection (clothing etc) is not prohibited, though a spiritual one is preferable, if one has to be deprived of a spiritual shield, he could be listed among the cursed ones;
7.) The Divine manner in which the one who had been granted Libas –'ut- Taqwa (i.e. The spiritual shield of Allaah-consciousness) should deal with those who shun the Qur'aan;
8.) Explaining the punishment for those who shun the Qur'aan and the reward for the Allaah conscious ones;
9.) Mention is made of how to warn the third party of those who shun Libas –'ut- Taqwa (The Spiritual shield of Allaah-consciousness) and what is their punishment.
10.) Da'wah (invitation) is given to Ahle -Kitaab (The Book) by mentioning the signs of Allaah till the end of the Para (chapter).

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8th Taraweeh :

9th Para : from 10½ Ruku of A'raf till 4½ Ruku of Sura Al-Anfaal- The Spoils.

These topics are mentioned :-

1.) Da'wah (invitation) is given to Ahle -Kitaab (The Book) by mentioning the signs of Allaah till the end of the Para (chapter);
2.) A critical observation is made of the previous nations and this serves as a warning to the antagonists of Islaam;
3.) Belying the Nabis was the cause of the destruction of the previous nations and in the narration of Moosa (Alayhis Salaam), this is verified;
4.) The narration of Moosa (Alayhis Salaam) and Fir'oun continues;
5.) Moosa (Alayhis Salaam) proceeds to the mount Toor (Sinai Mountains) to receive the commandments for his people;
6.) After Moosa (Alayhis Salaam) proceeded to Mt. Toor (Sinai Mountains, his people took to idol worshipping;
7.) Then mention is made of cow-worshipping, which draws disgrace and the anger of Allaah. The conditions for perpetual help are laid down for the nation of Moosa (Alayhis Salaam);
8.) The Da'wah (invitation) of the people of Moosa (Alayhis Salaam) and its outcome.
9.) The Daa'ee (invitor of Truth) is absolved of his duty after having extended the invitation to others.

Then several points are highlighted here:

1. The reason perceived for the need of a Da'wah (invitation) to Kitabullaah (The Book of Allaah) is that guidance is necessary in order to fulfil the covenant, in which every individual directly pledged servitude to Allaah, so that on the

day of Qiyamah none can excuse himself of being uninformed;

2. Another strong reason is that Shaytaan (The Devil) is ready to mislead man, for example, it is he who led Bal'am 'The Seer' astray;
   N.B: Ba'lam was a man called out by the enemies of Israel to curse Israel, but who blessed Israel instead.
3. Those who negate the invitation to the Book of Allaah are worse than animals;
4. To give to those invited during the period of revolting is also from the Sunnatullaah (i.e. The Ways of Allaah).
5. It is very difficult or virtually impossible to turn away from shirk (Acts of polytheism) by merely avoiding the Book of Allaah, therefore it is of utmost importance to emulate The Book of Allaah.

8. Suratul Anfaal: Chapter on the Spoils of War.

Makkah – 75 Aayats.

This Surah in brief:

Da'wah (invitation to Islaam) was extended to all nations of the world in the pervious Surah. This serves as an introduction to this Surah which contains the Jaamiate Qanoon (i.e. the Comprehensiveness of the Divine Law). These are those laws which attract benefit, to those who fulfill it, and at the same time safeguard them from harm.

The differences relating to the booty of the battle of Badr are clarified.

Clause 1: (in the strategy of battle): one should be firm-footed in the battle lines;

Clause 2: One should remain obedient to Allaah and his Rasul

(Sallallahu Alayhi Wasallam) during the battle;
Clause 3: Consider such obedience as life itself;
Clause 4: There should be no misapplication in the obligatory duties;
Clause 5: To achieve the criterion, one needs to adhere to Taqwa (i.e. Allaah Consciousness);
Clause 6: The limit of fighting is to the point of establishing the Haqq (Truth);
Clause 7: Laws related to the distribution of booth should be keep in mind;

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9th Taraweeh:

10th Para: from Ruku 5- 5 of Surah Al – Anfaal till 11½ Ruku of Surah Taubah.

Remaining clauses of Surah Anfaal are: -

Clause 8: During the battle (i.e. on the battlefield) the remembrance of Allaah should be observed;
Clause 9: Exhorting each other to avoid disputes should be practised;
The Munaafiqeen (hypocrites) have no trust on the genuineness of the Deen (Islaam) while the Kuffar (disbeliever's) too have no proper contact with Allaah, therefore you Muslims will dominate them and be triumphant over them while they will not be able to do so;
Clause 10: Weaponry should be prepared to the best of one's ability;
Clause 11: Islaam welcomes settlements (i.e. by agreement) at any time;
Clause 12: A command in encouraging the believers to wage war and fight;
Clause 13: In political objectives only those Muslims, nations or factions are taken into consideration who are affiliated to the Markaz (i.e. headquarters);

9. Suratul Towbah: Chapter on Repentance.

Madinah – 129 Aayats.

This Surah in brief:

The subject matter in this Surah is "Declaration of War".

1. After the declaration of war against the Kuffar (disbelievers). Allaah and his Messenger (Sallallahu Alayhi Wasallam) are

disgusted with the Kuffars on taking steps in all types of protection.

2. Four months of grace is granted for consideration after the declaration of war. The Kuffar are warned to desist from opposing Islaam otherwise they will be annihilated.

Discussion of four matters are done:

1. Declaration of war;
2. Granting of a grace period for consideration;
3. Stipulation of time on the treaty signed with the Kuffar;
4. Signing of treaty without stipulation of time.

The reasons for disputing with the Kuffar (Disbeliever) are mentioned.

Elimination of three reasons for not fighting, viz:-

1. In spite of the Mushrikeen (polytheists) practising other good actions, the Jihaad could be carried out on them;
2. Muslims cannot merely desert their towns and take to the Masjids for Zikr and Fikr (i.e. remembrance and contemplation of Allaah) so as to absolve themselves from the Jihaad (Holy War);
3. No persons can prevent himself from participation in the Jihaad due to some worldly status he has or even if he be from noble family linage.

Elimination of two or more reasons for not participating in war are added.

1. To be outnumbered;
2. Lack of basic needs of life and equipment for fighting cannot be an obstacle too.

Also stated: -

1. The four months of grace is given so that the Muslim army can take rest and recuperate because they will have to stand up (in war) against all the nations of the world;
2. All the Muslims will have to stand up together for battle;
3. To regard one's self as an exception to Jihaad is a sign of hypocrisy, the three examples of those who exempt themselves from participating in the Jihaad are explained:
    I. Those who make no preparation at all to participate in the Jihaad.
    II. Those who fear that by going to the destination they may fall into some type of mischief, instead of being useful in battle.
    III. Those who would fight for some material gain and not for the pleasure of Allaah and His Rasul (Sallallahu Alayhi Wasallam);
4. The fourth example of those who exempted themselves is explained:
   Those whose idea of truly serving the Deen (Islaam) does not coincide with that of Rasulullaah (Sallallahu Alayhi Wasallam);
5. Outlining of the ideal goal of the Munaafiqeen (hypocrites) and their punishment;
6. Outlining of the ideal goal of the Mumineen (believers) and their reward;
7. The Mumineen are commanded to wage war against the Kuffar and the Munaafiqeen and at the same time to be stern too;
8. The fifth example of those who exempted themselves is explained;
9. Those who used to beg from Allaah in poverty for affluence to do good actions, but when granted they transgressed;
10. The result of staying behind from the Jihaad is hell-fire;
11. After they had been restricted (for Jihaad) a change came

about in their condition;

12. When the Munaafiqeen were warned against remaining behind from Jihaad they re-organised themselves (i.e. by presenting excuses);

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10th Taraweeh :

11th Para :- from 10½ Ruku of Sura Taubah till 1st ½ of Ruku of Sura Hood.

The various types of Munaafiqeen are mentioned.

1. Those who will never be forgiven because hypocrisy is a belief to them and their aim to disunite the Muslims.
2. Those who could be forgiven because hypocrisy to them is merely a habit and not a belief.

Then :-
1. Then the conduct of the true believers is noted.
2. There forgivable munaafiqeen associate with the true believers and the conduct of the true believers manifests itself.
3. Educating the masses will put an end to absenteeism from Jihaad.
4. Educating the people on strategies of war.

10. Surah Yunus (Alayhis Salaam).

Makkah – 109 Aayats.

This Surah in brief:

The main subject matter here is the invitation to Islaam.

The Surah states :-
1. Allaah Ta'aala has made this Scripture a Book of Wisdom and as a favour He delivered that message of Wahi (revelation) through the medium of a man from mankind itself. Yet some fools (i.e. Kuffar) instead of taking benefit from it they turn away saying that it is the ill-effects of sorcery;

2. The Kuffar refute the acceptance of the divine message yet when adversities afflict them they stretch out their hands at the very same door (of Divine assistance), but once the adversities vanish they become disobedient;
3. O disobedient ones! That life of the world which has beguiled you, is deceitful, and let it not turn you away from submitting to the Divine messages;
4. These Kuffar believe Allaah to be the creator, sustainer and administrator of the world, yet;
5. They turn themselves away from practising on His commandments;
6. While they themselves make allegations against the Qur'aan, that it is a fake;
7. If these Kuffar do not abstain from belying the Qur'aan then display your disgust on them;
8. How can these Kuffar understand the Qur'aan-e-Hakeem when they are spiritually blind and deaf;
9. Allaah is fully aware of our Qur'aan recitation as well as our other actions in life;
10. The righteous ones will not fear to appear in the high court of Allaah;
11. One should not be grief-stricken by the abusive language of the antagonists of Deen;
12. Mention is made of the visitations of Allaah. Observe how the enemies of Noah (Alayhis Salaam) and the enemies of the later Nabis were destroyed;
13. Mention is made of the visitations of Allaah.
    Observe how Fir'oun together with his army were drowned because of harbouring enmity to Moosa (Alayhis Salaam);
14. O those addressed by the Qur'aan, do not doubt it;
15. Do not belie it by mere doubt;
16. Otherwise your resurrection will be the same as that of the past beliers;
17. O people we are not prepared to abandon our way (of truth) merely on the basis of your doubts;

18. He who accept the Qur'aan will benefit himself, otherwise the misfortune of his negation will be incumbent on him;

11. Surah Hood.

Makkah – 123 Aayats.

This Surah in brief:

The subject discussed here is the invitation towards Tawheed.

The purpose of the revelation of the Book is to perfect the imbibing of Tawheed and seeking forgiveness for previous omissions.

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11th Taraweeh:

12 Para :- from 1½ Ruku of Surah Hood till 6½ Ruku of Surah Yusuf.

Surah Hood mentions :-

1. The refuters of Tawheed do not understand the Divine mercy to be the actual means of dismissing the adversities, but merely to consider it to be something co-incidental.
2. These refuters evade the obedience of the Book of Allaah and in the process they devise many schemes to achieve this.
3. This is the reason for their failure while the people of Tawheed will get the upper hand and succeed.
4. Mention is made of the visitations of Allaah.
5. The Nabi Noah (Alayhis Salaam) invites towards Tawheed.
6. The antagonists of Tawheed are destroyed in the end.
7. Mention is made of the visitations of Allaah in the incidents of the nation of 'Aad.
    1. They were invited to Tawheed, but
    2. Their reason of denial destroyed them.
8. Again mention is made of the visitations of Allaah
9. The nation of Thamood obstructed the propagation of Tawheed.
10. They were doomed to destruction.
11. Then again mention is made of the visitations of Allaah.

The nation of Loot (Alayhis Salaam)were destroyed because they ruined the connection with Allaah.

12. Then again mention is made of the visitations of Allaah.
13. Nabi Shu'aib (Alayhis Salaam) invites towards Tawheed. His people were destroyed due to their denial.
14. Once again, mention is made of the visitations of Allaah.

15. Disconnecting the relation between He Creator (Allaah) and His creation was the crime of Fir'oun.
16. In such an offence both the leader and the follower are defamed.
17. The crime of all the passed destroyed nations was the denial of Tawheed.
18. Remember people will also raise their heads in objection to your Da'wah. (invitation to Tawheed).
19. Remain absorbed in the worship of Allaah and place your reliance on Him, thereafter see if there is anything Allaah would not do for you !

12. Surah Yusuf (Alayhis Salaam)

Makkah –111 Aayats

This Surah in brief:

1. The Surah deals with Nabis relating to Rasulullaah (Sallallahu Alayhi Wasallam).
2. The Nabi Yusuf (Alayhis Salaam) received leadership and comfort amongst his settlement after enduring tremendous difficulties and on his success, his brothers became very remorseful and in the like manner the people of the Quraish tribe became very remorseful when Nabi Muhammad (Sallallahu Alayhi Wasallam) conquered the blessed city Makkah.

The Surah States: -

1. The dream of Nabi Yusuf (Alayhis Salaam), and his father Nabi Ya'qoob (Alayhis Salaam) interprets it as leadership (i.e. successor to the throne).
2. The brothers of Yusuf (Alayhis Salaam) extended a request to their father, Nabi Yaq'oob (Alayhis Salaam) to take Yusuf

(Alayhis Salaam) along with them.
3. They flung Yusuf (Alayhis Salaam) in the pit of the well.
4. Nabi Yusuf is tested with a great trial (i.e. King's wife intended to seduce him).
5. Nabi Yusuf (Alayhis Salaam) was imprisoned in spite of being proven innocent.
6. A minor test of Nabi Yusuf (Alayhis Salaam)'s discernment.
7. A great test of Nabi Yusuf (Alayhis Salaam)'s discernment.

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12th Taraweeh :

13th Para From 6½ Ruku Of Sura Yusuf Till 2nd Aayat Of Sura Hijr.

After being tried and assisted in his discernment Yusuf (Alayhis Salaam) is well on his way to a high post.
Yusuf (Alayhis Salaam) receives control over the affairs, thereafter the drought afflicts Can'aan and his brothers come over for the first time.
The brothers of Yusuf (Alayhis Salaam) return for the second time and Yusuf (Alayhis Salaam) detains his real brother, bin Yameen, wisely.
The brothers of Yusuf (Alayhis Salaam) return fro the third time and thereafter recognise each other.
The whole nation of Bani Israel enter Egypt and the interpretation of his (Yusuf (Alayhis Salaam) dream in childhood eventuates/materialises.
The event of Yusuf (Alayhis Salaam) has a prophecy within for those who pledged with Rasulullaah (Sallallahu Alayhi Wasallam).

13. Suratur Ra'd : The Chapter of the Thunder.

Makkah – 43 Aayats

This Surah in brief:

Even after the rise of the "Sun of Prophethood" some individuals were not enlightened, in fact they remained in darkness due to the screen of disbelief and deviation.

1. All revealed Books were sent according to the need of the time, but the antagonists denied it instead.
2. These people only accept one part of the system of Allaah and that is manifestations of happenings and for this very reason they do not understand the need for the Qur'aan.

The Surah mentions :-

1. The Divine Command encompasses every condition of the creation.
2. If these people (antagonists) are not prepared to reform then Allaah Ta'aala ignores them as well. Allaah does not change people's conditions unless they change their own.
3. These people have not hope of good from Allaah in the future too.
4. The ones who accept this Divine Book whole -heartedly and those who do not, can never be equal.
5. Just as these two groups differ in manner of action likewise would be there recompense.
6. The antagonists hope for any such sign to manifest-which may cause their hearts to be contented with the Qur'aan.
7. The believers contented of heart by the Noble Qur'aan (i.e. remembrance of Allaah).
8. The Noble Qur'aan is the ultimate of persuasion (guidance) but the hearts of the dis-believers have become more useless than the mountains, earth and the dead in taking effect.
9. The Nabis before Rasulullaah (Sallallahu Alayhi Wasallam) were also mocked at and in spite of this Allaah Ta'aala gave grace to the mockers and then did He afflict them with His punishment.
10. Thereafter they will encounter the chastisement of the Aakhiraah (hereafter).
11. Allaah Ta'aala informs the dis-believers that other Nabis had wives and children so why are they so suspicious about Nabi (Sallallahu Alayhi Wasallam) and his children.
12. Nevertheless the duty of Rasulullaah (Sallallahu Alayhi Wasallam) was to convey the Message and thereafter Allaah takes the responsibility of settling matters with them.

13. Surah Ebrahim (Alayhis Salaam).

Makkah – 52 Aayats.

This Surah in brief:

The subject matter of discussion throughout this Surah is on the purpose of Prophethood (i.e. sending of the Nabis). Hadhrat Ebrahim (Alayhis Salaam) is mentioned often and so is his duaa for Makkah and his descendants.

Mention is made of: -

1. The purpose of the Prophethood of Moosa (Alayhis Salaam) and Muhammad (Sallallahu Alayhi Wasallam) is one and the same.
2. The Prophethood of Rasulullaah (Sallallahu Alayhi Wasallam) and the rest of all the Nabis is one and the same.
3. The opposition to the Nabis will result in disgust to their leaders.
4. The senior leader of the opposition party to the Nabis result will be in disgust on the Day of Qiyamah.
5. The followers of the truth are persuaded to observe total obedience in the true acts of goodness.
6. The standard of Ebrahim (Alayhis Salaam) is kept in sight for the following of the truth.
7. A relation should be maintained with the institution of Ebrahim (Alayhis Salaam).
8. The opposers of truth will, on the Day of Qiyaamah be very sensitive and stage a rebuttal. A good word is also compared to a proper tree.

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13th Taraweeh :

14th Para:- from 2nd Aayat of Surah Hajr till end of 15th Ruku of Surah Nahl.

15. Suratul Hajr : The Surah of the Rocky Tract.

Makkah- 99 Aayats.

This Surah in brief:

Story of the people of Al- Hijr, Al Aykah and the people of Loot (Alayhis Salaam) is mentioned, as to how they sinned and were destroyed. It is the system of Allaah to give respite to the antagonists after the Da'wah (invitation of Deen) is presented to them.

Mention is made of: -

1. Time has been appointed for the destruction of the antagonists of Islaam as was done to the past nations. How much of harm can be caused by opposing.
2. Allaah takes the responsibility of preserving the Noble Qur'aan because it is the interpreter of Islaam.
3. The manner in which We have paid particular importance to your physical nourishment.
4. Likewise particular importance is paid to spiritual nourishment to the extent that no enemy (Shaitaan) of yours may reach the skies.
5. If the teachings of the Qur'aan are not attained then due to natural weakness, the Shaitaan (devil) will mislead you.
6. Thereafter your abode will be Jahamman (hell-fire)
7. If piety (i.e Allaah consciousness) is achieved through the medium of the teachings of the Qur'aan, then Janah (paradise) will be your abode.
8. Mention is made of the visitations of Allaah.

9. The note of the end-result of the antagonists.
10. Mention is made of the visitations of Allaah
11. If these people (i.e. Kuffar) do not listen then turn away from them.
12. Hold firm on to the Noble Qur'aan
13. Allaah is sufficient enough for you against the evil of those jesters. So worship Allaah until death.

15. Suratun Nahl: The Chapter of the Bee.

Makkah – 128 Aayats

This Surah in brief:

The purpose of Nabi (Sallallahu Alayhi Wasallam) is Da'wah (invitation) to the Tawheed (Unity of Allaah).

1. The purpose of revelation is the invitation to Tawheed.
2. Allaah mentions His great Signs, eg. The Bee, pure honey from bowels and blood.

Da'wah is given towards Tawheed by mentioning the Great Signs of Allaah.

Mention is made of :-

1. Your Supreme Being (Worthy of Worship) is One only.
2. In order to perfect your relationship with Him, it is essential to follow the Qur'aan.
3. The deniers of Tawheed are destroyed in this world.
4. They will be delivered into Jahannum in the Hereafter.
5. The people of Allaah hold great respect for the Noble Qur'aan, and will be immensely rewarded.
6. The deniers of Tawheed hide behind the issue of fate (destiny) in their actions.

7. If it was the Divine wish of Allaah to regard Shirk (polytheism) as permissible, then how would it have been possible for the Nabis to propagate Towheed (monotheism).
8. Those monotheists who were compelled to leave their native land will received tremendous rewards in this world and the hereafter.
9. The Noble Qur'aan was revealed through the correct medium with Allaah
10. Your Supreme Being (worthy of worship) is One only
11. It is He who will benefit you in your ease and adversities.
12. These people (the deniers) are so foolish that instead of appreciating (the Message) they adopt an audacious attitude by falsely associating daughters to Allaah.
13. Shaitaan subdued these Kuffar just as he did to the past nations.
14. Only through the medium of the Noble Qur'aan will those erroneous matters be rectified.
15. The eradication of this doubt that how can the Divine Word manifest through the medium of a human.
16. Allaah Ta'aala illustrated examples for the need of Tawheed.
17. The proofs of Tawheed are stated.

    1. No excuse will be accepted from the deniers of Tawheed on the day of Qiyaamah (judgement).
    2. These people will be disgusted with their acts on the Day of Qiyaamah.
    3. If any person wishes to reform himself then he should know that the Noble Qur'aan exists for his guidance.

18. The system of reformation from the Noble Qur'aan is outlined.

    1. When at any time of need a change occurs in the well-ordered text, these deniers of Tawheed make the original arrangement of the Qur'aan a proof against

the change (i.e. new order).
2. These ignorant ones will only endure great losses on the Day of Qiyaamah.

19. These Kuffar will argue a great deal just to escape seizure, but they will remain tormented for their heinous actions. Yes! If these Kuffar desire to be protected from that punishment then it is incumbent upon them to reform now.

20. If the thankful servants of Allaah wish amendments for more goodness in the Dunya (world) and Aakhirah (hereafter) then they souls must adopt the standard of Ebrahim (Alayhis Salaam).
Ayat 90 in which Allaah enjoys justice, kindness, charity to one's kindred, forbidding indecency, wickedness and oppression was read by Umar bin Abdul Azziz (A.R) in the Jumuah Khutba and ordered it's recitation. Up to date it is done.

17. Suratul Bani Israel : The chapter of the Children of Israel or Al- Isra (The Night Journey).

Makkah –111 Aayats.

This Surah in brief:

1.) What is the comparison of the Deen of Rasulullaah (Sallallahu Alayhi Wasallam) to the rest of the religions?
2.) Just as Rasulullaah (Sallallahu Alayhi Wasallam) is the Imaam (leader) of all Nabis -as seen in the event of meeraj- and so is his Deen to the rest of the religions.
3.) The Da'wah of Haq and the demand of responding to it.
4.) The similitude of the Da'wah given to us is like a spiritual "Day" wherein one is alert and sees it necessary to use the strength of all faculties in accomplishing any work.
5.) The Ahkaam (rulings) of the Da'wah to the truth explained in

detail in two rules.

6.) All obstacles to the truth should be refuted after having responded to the Da'wah of the truth is explained in two rukus.
7.) If no response is made to the Da'wah of truth then whilst one is on the passage of Dunya (world) there is an oppressive robber who is ever ready to snatch away the effects of your Iman. Therefore if you have responded to their Da'wah then the effects of Iman will carry you safely through.
8.) If no response is made to this Da'wah then an eternal blindness will emanate of which horrid consequences will result. They will be severely penalized in the Aakhirat (hereafter).
9.) If one desires to be safe from the worldly and hereafter blindness then dosages should be considered from the source of cure and mercy.
10.) It is essential to abstain from asking irrelevant questions is mentioned in two rukus.
11.) Have high moral levels, treat parents kindly, pray for them, 'brothers of satan' are lavish spendthrifts. Do not waste proudly.
12.) The qualities of those who responded to the Da'wah are stated.

18. Suratul Kahf : The chapter of the Cave.

Makkah- 110 Aayats

This Surah in brief:

After a brief introduction, four categories of people in life are exemplified. From these examples it has been proven that each category can obtain the actual respect and comfort if their connection with Allaah is improved.

The categories are:

1. The lowest level of pious – i.e. the Ashabal Kahf – the Inhabitants of the cave. From Ruku 1 – 4.
2. The lowest level of the worldly orientation – i.e. Ashabel Jannatian – the owners of the two orchids. From Raku 5 – 8. One rich the others poor. Rich was ungrateful. Warned by the poor. The rich man's fruits were destroyed by rainstorm.
3. The highest level of the pious. The Nabi Moosa (Alayhis Salaam). From Raku 9 –10.
4. The highest level of the worldly orientation – i.e. Zul Qarnain – Alexander the Great) from Raku 11-12.

Thus we have:-

1. Introduction.
2. The Ashabul Khaf hide in the cave.
3. Their awakening after deep sleep.

The reason for Ashabul Khaf hiding is because they were monotheists.

1. After awakening from the deep sleep one of the companions went to purchase some food.
2. People are informed by analogy of this incident (the deep sleep) like death, then Qiyaamat (judgement day) will occur in the like manner (i.e. resurrection).

The duration of their sleeping period was three hundred and nine years.

1) Muwahhid (monotheist) invites his fellow Mushrik (polytheists) companion to the true Deen of Islaam.
2) The Mushrik remorse is instant after the destruction of the orchids.

3.) The illusions of Dunya pleasures are explained as an appendix in comparison to the past subject of righteous deeds.
4.) Those who severe their ties with Allaah (i.e. Mushrikeen – Polytheists) strengthen their ties with Shaytaan the accursed enemy.
5.) Who can be more unfortunate than that person who severs ties with Allaah and turns away when being called to His signs ?
6.) Moosa (Alayhis Salaam) takes on a journey to meet Khidar (Alayhis Salaam).
7.) After having met, conditions are laid for mutual benefit.

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15th Taraweeh :

16th Para:- from 9½ Ruku of Surah Khaf till end of 7 Ruku of Sura Tahaa.

Topics mentioned:-

1. Moosa (Alayhis Salaam) broke the conditions of studentship on three occasions. Khidhr bore a hole in a boat, killed a innocent boy and erected a collapsing wall.
2. He was told to separate.
3. Zul Qarnain (the two-horned one) has all types of worldly belongings in his possession.
4. In spite of this he was not a rebel nor a devil and for this reason the Qur'aan mentions him in goodness.
5. The Mushrikeen (polytheists) are doomed to Jahannum (hell-fire).
6. All their actions will be fruitless and in vain.

19. Surah Maryam (Alayhis Salaam).

Makkah – 98 Aayats

This Surah in brief:

The rectification of all erroneous thoughts concerning Nabi Esa (Alayhis Salaam).

Thus stated :

1.) Mention is made of the birth of Yahya (Alayhis Salaam) which occurred extraordinarily. The prayer of Zakariyya (Alayhis Salaam).
2.) The birth of Esa (Alayhis Salaam). Mirraculously.
3.) A summary of the teachings of Esa (Alayhis Salaam). 'Servant of Allaah, blessed with a Kitaab, a Nabi, pray, give

aims, kind to mother, prophecy of death.

4.) Mention is made of some peculiarities regarding certain Nabis in two rukus, like Ibrahim, Musa, Ismail, Idris, Nuh and Ismail (A.S).
5.) The result of not understanding the occurrence of the Day of Recompense (i.e. Judgement Day) is due to their involvement in Shirk (polytheism).
6.) The conclusion of Surah Maryam by stating that the Quraan is easy and a glad tiding from Allaah, conscious and a warning to the careless.

20. Surah Taa Haq.

Makkah- 135 Aayats.

This Surah in brief:

The subject matter discussed here is the invitation to Tawheed (monotheism). The Surah which Umar (R.A) read and accepted Islaam.

It reads :-

1. It is a favour from the mercy of Ar-Rahman to send guidelines for the guidance of man, however only the right minded ones will take benefit.
2. Moosa (Alayhis Salaam) recommends that Haroon (Alayhis Salaam) to be a Nabi.
3. The favours upon Moosa (Alayhis Salaam) are mentioned.
4. Those people with distorted temperaments deny submission to the truth.
5. The sound minded people bow their heads in total submission.
6. After a fulfilment of a condition Moosa (Alayhis Salaam) leaves Egypt and the Antagonists of the truth are annihilated

while chasing Moosa (Alayhis Salaam) and his people.

7. Haroon (Alayhis Salaam) is helpless in reforming the Bani Israel.
8. Moosa (Alayhis Salaam) reformed the Bani Israel on his return.
9. There is no type of intercession made for the rejectors of Haq (truth).
10. The incident of Adam (Alayhis Salaam) not observing the command of Allaah.
11. The need of mentioning the reason of the mono/service.
12. Turning a blind eye from the remembrance of Allaah will keep one spiritually blind.

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16th Taraweeh :

17th Para: from last Ruku of Sura Ambiyaa till end of Surah Hajj.

Effort should be made daily to maintain the connection with Allaah and observing of patience.

21. Surah Ambiya: The Surah of the Nabis.

Makkah – 112 Aayats.

This Surah in brief:

An invitation towards Zikr (remembrance of Allaah) is given and the Nabis were liberated through Divine Assistance throughout all universal and personal adversities.

Mention is made of :-

1.) Invitation towards Zikr (remembrance of Allaah).
2.) Mention is made of the visitation of Allaah and every living thing is from water.
3.) Mention is made of the Great Sign of Allaah.
4.) A reminder of activities relating to after death.
5.) Ebrahim (Alayhis Salaam) is rescued from the worldly adversity.
6.) Loot (Alayhis Salaam) is also rescued from worldly adversity.
7.) Several Nabis are liberated from their adversities.
8.) A reminder of the objectives (i.e. to repeat the announcement of Tawheed : unity of Allaah).
9.) The Muwahhideen (monotheists) should remain dominant in the Sacred lands.

22. Suratul Hajj : Chapter of Pilgrimage.

Makkah – 78 Aayats

This Surah in brief:

1.) Liberation on Judgement Day depends on the firmness of ones connection with Allaah.
2.) That omnipowefful Being who is capable of administering the daily changes of the universe is in full control over the rest also.
3.) There are some people after having made a connection with Allaah, break their connection during the times of trials and tests and helplessly join up with the creation.
4.) Mention is made of the reward of those who maintain their connection with Allaah.
5.) Then mention is made of the chastisement of those who served as obstacles to others entering the belief of Tawheed (monotheism).
6.) Those who maintain their connection with Allaah are deep rooted in Taqwa (Allaah Conscious) in the heart by exalting the symbols of Allaah.
7.) Those who maintain their connection with Allaah sacrifice their pure wealth (earnings) to verify their genuine enthusiasm.
8.) Those who maintain their connection with Allaah always support serenity, but at the same time they are always in control to execute the punishment on the rebels of the Blessed Lands.
9.) When the Nabis (Alayhis Salaam) proclaimed the truth then Shaytaan also took necessary steps in opposition.
10.) Those who maintain their connection with Allaah are prepared to bid farewell to their houses and home-towns at the time of need. Allaah Ta'aala stands surety to their needs and necessities.

An explanation is given of the weakness of those people who have a connection with everything else besides Allaah.
Further mentions is made of the success of those who have made their connection with Allaah.

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17th Taraweeh :

18th Para which start from Surah Mumin till the end of 1st Ruku of Surah Furqaan.

24. Suratul Mu'min : The chapter of the Believer.

Makkah – 118 Aayats

This Surah in brief:

The basis of honour and respect in this world and the Aakhirah (hereafter) depends on the strength of one's connection with Allaah Ta'aala.

Also stated:

1. The qualities of those who maintain their connection with Allaah.
2. The need of such a connection.
3. A reminder on the visitations of Allaah. The prayer of Nuh (Alayhis Salaam) recorded. Those who did not maintain a connection with Allaah are disgraced and despised.
4. The purpose and goal of all Nabis (Alayhis Salaam) was one.
5. The result of Ta'leem (teachings) is uniformity and to create the purpose of causing a connection with Allaah.
6. A reminder of the great signs of Allaah to turn the attention of all and to create a connection with Allaah.
7. Those who did not maintain their connection with Allaah will be very temperamental on the Day of Recompense (Judgement Day).
8. The procedure of Judgement.

24. Suratul Noor : The Chapter of the Light.
Madinah – 64 Aayats

This Surah in brief:

The laws barring immorality.

1. No type of consession in the execution of the punishment would be made once the immorality has been confirmed.
2. The immoral one will be banished from the good people.
3. If after a thorough investigation of the accusers proofs does not prove to be concrete then he will in turn be punished.

The incident of the accusation (i.e. of Hadhrat A'isha (Radhiallahu anha) serves as an introduction into the Laws of Hijab (Concealment of the Body Islamically).

Other aspects mentioned :-

1.) The balance of the events relates to the incident of the accusation which is the introduction to the Laws of Hijab.
2.) The laws of Hijab eg, Seeking permission before entering houses, lowering the gazes, cover adornments, not to display fineness.
3.) Allaah Ta'aala gives a parable of his Divine Light.
4.) The different levels of attaining the Divine Light.
5.) Those who will derive maximum benefit from the Divine Light as desired are promised the vice-regency on the earth.
6.) The Divine Laws of Allaah should not be incorrectly implemented. The reason being that the Divine Laws of Hijab were to preserve morality, therefore wherever there is no suspicion of immorality there is no need of Hijab, as with regards to those children who have not yet reached

maturity and likewise with very old women.

7.) The callers of Allaah persist on good company together with the divine Light. Stress is laid on mutual charity, compassion, good- fellowship, etiquette and personal modesty.

25. Suratul Furqaan : The Criterion.

Makkah- 77 Aayats.

This Surah in brief:

The previous Surah (i.e. An Noor) was the invitation to the Divine Light whereas this Surah (Al Furqaan) eradicates all possible obstacles to His obedience.

A brief discussion of three subjects.

1. At Tawheed (monotheism)
2. The Noble Qur'aan
3. Prophethood.

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18th Taraweeh :

19th Para Wa Qalazi La Yarjoona to Ruku 2 of Sura Furqaan till Ruku starting of Ruku 4 of Sura Naml.

1.) The subject of Prophethood.
2.) The settlement of the issue regarding the Noble Qur'aan.
3.) The balance of the issue regarding the Noble Qur'aan and in addition to this is a reminder of the visitations of Allaah.
4.) The settlement on the issues regarding At-Tawheed (monotheism).
5.) The qualities of the Servants of Allaah from whom the veils will be raised.

27. Suratush Shu'araa: The chapter of the Poets.

This Surah in brief:

Towards the end of Suratan Noor the mention of the Light was made and in the end of Suratul Furqaan the veils had been raised. In Suratush Shu'araa the followers of this Light and the antagonists will be divinely dealt with by the qualities of Ar-Raheen (i.e. the merciful) and Al-Azziz (i.e. the mighty). Meaning that Allaah will always deal with the believers leniently and with the disbelievers firmly. Basically this Surah these two qualities are manifested.

Also stated is:

1. Nabi Muhammad (Sallallahu Alayhi Wasallam) is consoled that he should not over grieve just because the antagonists do not bring faith on the Noble Qur'aan.
2. Had Muhammad (Sallallahu Alayhi Wasallam) wished, Allaah would have had their necks twisted immediately.
3. Allaah Ta'aala brings forth incidents of the past nations who belied those things that these people (the antagonists) belie.

4. The incident of Moosa (Alayhis Salaam) and Fir'oun. The incidents of the past nations are mentioned in this Surah in accordance to their offences. Hence, Fir'oun is a claimant of his Divine Nature and because of this their incident comes first.
5. The balance of the incident of Moosa (Alayhis Salaam) and Fir'oun mentioned.
6. Fir'oun used to recognise himself as Divine (the incident of which has been mentioned).
7. The people of Moosa (Alayhis Salaam) were polytheists and they used to ascribe heavenly bodies as partners to Allaah Ta'aala.
8. Allaah has mentioned the incident of Noah (Alayhis Salaam) in order to disclose His qualities of "Ar-Raheem" (Most merciful) and "Al-Azziz" (The firm one).
9. Mention of Hud (Alayhis Salaam) and his people the Nation A'ad is made. In addition to this is a reminder of the visitations of Allaah.
10. Mention of Saleh (Alayhis Salaam) and his people the nation Thamud is made. This incident also discloses the qualities of "Ar-Raheem" (Most merciful) and "Al- Azziz" (the stern one).
11. The incident of Loot (Alayhis Salaam) and his people is mentioned.
12. The incident of Shuaib (Alayhis Salaam) and his people is mentioned and in this incident the same qualities of "Ar-Raheem" (Most merciful) and "Al Aziz" (Firm one) are highlighted.

27. Suratul Naml: The Chapter of the Ant.

Makkah – 93 Aayats

This Surah in brief:

The punishment used to descend upon the opposers of the truth

after the Divine proof had been totally affirmed. For example so long as the infected area has not fully matured until then the surgeon will not carry out the operation. Likewise the Spiritual Curer will not allow the punishment to be carried out as long as the crime or offence is not affirmed. As if the disbelief (Kufr) of the opposers are poisonous boils and such boils are eliminated once they develop, so that the rest of the body maybe saved from its ill effects.

Similarly the disbeliever and polytheists are treated for some time before they are eliminated thereby the balance of spirituality is preserved by their elimination.

Also :

1. The punishment descends upon the opposers of Truth after the Divine proof has been thoroughly affirmed.
2. For instance, the opposers of Moosa (Alayhis Salaam) were destroyed because they did not reform in spite of recognising his sincerity and genuineness.
3. Nabi Suliman (Alayhis Salaam) presents the Da'wah invitation of Deen to Queen Bilqis.
4. The Queen Bilqis sends a gift, to Suliman (Alayhis Salaam) after consulting her ministers.
5. Suliman (Alayhis Salaam) returns the gift and threatens to uproot the rotten substance (i.e. Shirk) inside them.
6. She reformed after the warning and was saved.

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19th Taraweeh :

20th Para start of Ruku 4 till end of Ruku of Surah Ankaboot.

1. The People of Saleh (Alayhis Salaam) were annihilated after the rotten disease of Shirk developed.
2. The people of Loot (Alayhis Salaam) were analysed on the same principle.
3. The recompense of those who oppose the truth.
4. Their denial.
5. The renewal of the claim meaning that, that Day when the rotten substance of Skirk will be extracted shall come and these people will not forget their claim.

28. Surah Qasas: The Chapter of the Story.

Makkah – 88 Aayats.

This Surah in brief:

This Surah confirms the prophecies of Rasulullaah (Sallallahu Alayhi Wasallam). Just as Moosa (Alayhis Salaam) and the Israelites became victorious over Fir'oun, like-wise Muhammad (Sallallahu Alayhi Wasallam) and the Muslims will be victorious over the Kuffar of Makkah.

In the events of Moosa (Alayhis Salaam) and Fir'oun there is a prophecy for the Muslims.

Moosa (Alayhis Salaam) leaves Egypt in his youth without the permission of Fir'oun. He was merely kept for his upbringing in the house of Fir'oun. Now! Had he left with Fir'oun's permission he would have probably departed in a princely fashion. His intended purpose was to have the feeling of the slavery so that he could understand the difficulties the Israelites were going undergoing.

Moosa (Alayhis Salaam) presents himself in the service of Shuaib (Alayhis Salaam) in Madyan. He allows ten years of servitude upon himself just so that he could feel how it is to live a governed life.

After spending ten years of a governed life, Moosa (Alayhis Salaam) leaves for Egypt with his family while en route he is granted permission to proclaim prophethood.

Also:

1. Moosa (Alayhis Salaam) receives the Torah after Fir'oun had drowned. Moosa (Alayhis Salaam) was sent to the Bani Israel.
2. Muhammad (Sallallahu Alayhi Wasallam) was sent to Bani Israel (I.e. the Arabs) and upon them the argument is being finalised.
3. Around Moosa (Alayhis Salaam) a group of disobedient ones formed and in the like manner a group of disobedient ones will form now (i.e. from the people of Muhammad (Sallallahu Alayhi Wasallam).
4. When Moosa (Alayhis Salaam) went to his Capital City a group of arrogant ones were destroyed and in the very same manner when Rasulullah (Sallallahu Alayhi Wasallam) entered his Capital City (i.e. Makkah) the arrogant ones were destroyed too.

The opposers of the truth will be disappointed on the Day of Judgement, with those things they worshipped.

The example of Qarun has been illustrated to break the pride of the Kuffar of Makkah.
Everything returns to its origin meaning, that the destruction of the arrogant rich ones and the leadership of the poor is all in the control of Allaah.

29. Suratul Ankaboot : The Chapter of the Spider.

This Surah in brief:

Surah Ankaboot is the appendix of the subject matter in Surah Qasas. False Gods are like spiders cobwebs.

Whatever promises of success and leadership has been given to this Ummah (nation) will only be accomplished through the wisdom of Jihad (Holy War) and hijrat (immigration). Since the spirit and morale of Bani Israel for liberation from slavery and quest of honour died due to their long strenuous plight so for that reason they were made successful through the unseen forces (i.e. Divine Assistance). Whereas here in the case of this Ummah, it is not so.

Apparently it seems that through physical forces victory is been attained but in reality it is Divine Assistance.
The Ummat of Muhammad (Sallallahu Alayhi Wasallam) will be tried through Jihaad.
A reminder of the visitation of Allaah and the story of Ebrahim (Alayhis Salaam) begins here.
A reminder on the visitation of Allaah and the remainder of Ebrahim (Alayhis Salaam)'s story as well as Loot's (Alayhis Salaam) is mentioned.

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20th Taraweeh :

21st Para : Starting of Ruku 4 of Sura Ankaboot till 3½ Ruku of Ahzaab : The Confederates.

A reminder on the visitations of Allaah during the story of Loot (Alayhis Salaam). Thereafter the incident of Shuaib (Alayhis Salaam) is mentioned and a review of all the events.

One should not bother too much with the opposers of the truth and the connection with Allaah should be strengthened through the medium of the Qur'aan.

If there is a need to migrate, for the purpose of Jihaad in the path of Allaah, then one should do so.

A repeat of the claim by way of conclusion, meaning that when the Muslims will exercise Jihaad they will be triumphant.

30. Suratur Room : The Chapter of the Romans.

Makkah – 60 Aayats

This Surah in brief:

The announcement of the dominance of Islaam thereafter mentioned is made of the reasons of domination and the fundamentals of domination.

The announcement of the domination of Islaam. In the battle of Badr the Muslims were victorious over the Kuffar of Makkah on the very same day the Romans overpowered the Iranians.
The reasons of domination are mentioned.
The eight fundamental of dominance are detailed .

Immorality is the cause of corruption in the land and seas. Therefore when the Muslims will dominate then all these immoralities will vanish.

That Omnipotent Being who had the treasures of Power and weakness has the potential of giving to the weak Allaah worshipping army and also weakening the powerful enemy army.

31. Suratul Luqman : The Chapter of Luqman (Alayhis Salaam).

Makkah – 34 Aayats

This Surah in Brief: -

From this Noble Book only good doers will benefit.
Only the good doers – those who are regular in Salaat, pay Zakaat, believe in Aakhirat - will be showered with the mercy of guidance and will be imbued with wisdom from this Noble Book.
Advice Luqman (Alayhis Salaam) gave to his son stated "Oh my beloved son, do not ascribe any partners unto Allaah, for idolatry is the worst objection."
The work pattern of a wise being is discovered from this Book, i.e. these people who will adorn the garment of good actions -being kind to parents, praying, enjoining justice and forbidding immodesty- from the Book of Wisdom will become likewise.
A reminder of the bounties of Allaah, i.e. is it not appropriately due for such good doer, who as been blessed with such bounties to execute the orders given? This is mentioned in last two rukus.

32. Suratus Sijdah : The Chapter of Prostration.

Makkah- 30 Aayats

This Surah in Brief :-

An invitation to the Noble Book

It is not the Divine Mercy of that Omnipotent Divine Being who has created from sand various features and blessed you with the facilities of hearing, seeing and understanding to also send guidance for your spiritual discipline too?
The manner in which Allaah deals with those who benefit from His Noble Scripture is stated.
Just how a group of followers gathered around Moosa (Alayhis Salaam) likewise a group of followers will gather now too.

33. Suratul Ahzaab: Chapter of the Factions.

Madinah – 73 Aayats.

This Surah in brief :-

The besiege of Madinah. The digging of the trench. The victory.
One should not bother about the Kuffar and Munafiqeen when it comes to fulfilling the obligatory duties.

Eight issues in brief are outlined.

Note: In the 2nd and 3rd Ruku it is proven that Nabi (Sallallahu Alayhi Wasallam) did not bother about the Kuffar and Munafiqeen.

Detailed explanation of the *first issue* briefly outlined in Ruku 1. Do not listen to the unbelievers and hypocrites.

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21st Taraweeh:

22nd Para : Wa May Yakhnuut from 3½ Ruku of Surah Anbaas till 1.7 Ruku of Surah Yaseen.

A detailed explanation of *issue two* from the first verse i.e. Rasulullaah (Sallallahu Alayhi Wasallam) is not to hated.
A detailed explanation of the *third issue.* One can marry the wives of his adopted sons (i.e. after they divorce of course) because they do not become ones real/natural sons.
A detailed explanation of the *fourth issue* Nabi (Sallallahu Alayhi Wasallam) understood the interests of the Believers more than they knew themselves.
When these types of qualities were found in Nabi (Sallallahu Alayhi Wasallam) then due to his blessings, he understood the interests of the Muslims much more.
A detailed explanation of *issues five and six.* The real wives of Rasulullah (Sallallahu Alayhi Wasallam) are the spiritual mothers of the believers. Their veneration and sacredness is like that of a mother and to marry them is eternally forbidden yet they are not your mothers by lineage. For this reason Laws of Hijab are not strictly observed with them.

A detailed explanation of *issue seven.* The Nabis will be questioned on the Day of Judgement if they conveyed the message and what was the outcome thereof.

The Ummat should value the Divine Laws now so that on Judgement Day you could testify in their favour.
Then issues eight is stated.
O Muslims! Stay away from hurting your Nabi (Sallallahu Alayhi Wasallam) in any way and learn how to discharge your obligations

from the Nabi (Sallallahu Alayhi Wasallam) himself.

34. Suratul Saba: The Chapter Of Sheba.

Makkah- 54 Aayats.

This Surah in Brief:-

The subject matter here is the clarification on the issue of reward and punishment.

The denial of reward and punishment.

1) if these people (Kuffar) could become thankful then they would attain leadership like that of Nabis, Dawood (Alayhis Salaam) – plants, mountains and birds used to sing in praise of Allaah with him- and Suliman (Alayhis Salaam)- who understood the speech of birds and animals, jinns were assigned to work for him- and
2) if they refuse to do so then they will be deprived from the favour just as the people of Saba were.

If one does not maintain a connection with Allaah due to the fear of reward and punishment then to have a connection with everything else besides Allaah will be of no use too.

The dispute between a deviated and the one mislead on the Day of Recompensation is mentioned.

The deviated and misled ones will be disgusted and disappointed with those very objects of worship that they had confidence in.

Nabi (Sallallahu Alayhi Wasallam) was informed to tell us that he has not personal motive in letting us know of the Day of

Recompense.

35. Surah Fatir : The Chapter of the Origins of the Creation.

Makkah- 45 Aayats.

This Surah in Brief:

The necessary warnings are brought through the medium of the Nabis before the Day of Recompensation so that at the time of assessment it cannot be said that we were seized uninformed.

There is no Creator but Allaah Ta'aala and the promise of seizure is a true one. Therefore if one desires reformation he should be practical on the teachings he received through the medium of the great Angels i.e. huge angels with wings.
Just as brackish sea water and sweet ocean water cannot be equal likewise a beneficiary of revelation and its rejecter can never be equal.

Just as light and darkness, shade and sun, the living and the dead cannot be equal likewise a beneficiary of revelation and its rejecter can never be equal.

Just as various tastes, colours and specialties can be achieved from water substance the heart experiences various conditions once the door of Divine Mercy is open unto it. All created to serve humanity, but some call upon useless idols.

We (i.e. Allaah) have opened the door of Divine Mercy by making you our vice-regents so if you take benefit then the gain is yours

otherwise the loss is yours too.

37. Surah Y_sin.

Makkah- 83 Aayats

This Surah in Brief :-

Three issues in brief:

1. Prophethood;
2. Tawheed (monotheism – Unity of Allaah);
3. Reward and recompensation i.e. heart of the Quraan.

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22nd Taraweeh :

23rd Para from 1.7 Ruku of Sura Zumoor- (The Throngs)

A detailed explanation of the issue on Prophethood.
Quraan is a book full of wisdom. Book from the Merciful. People must take head.
A detailed explanation of the issue on Tawheed.
Look at nature, the things created in plants, living things observe the night and day, the sun and the moon, revelation and heavenly bodies.
A detailed explanation on the issue on recompensation.
After the trumpet is blown the dead will rise up from the graves, no soul will suffer any injustice.

A repetition of the 3 issue as a conclusion:

1. Prophethood;
2. Tawheed;
3. Recompensation.

37. Suratus Saffaat : The Chapter of those raised in Ranks.

Makkah- 182 Aayats

This Surah in Brief :-

An invitation to Tawheed (monotheism)
The reason that people negate recompensation i.e.Jannat and

Jahannum is because they do not see the need of Tawheed.
Status of Nuh, Ibrahim, Musa, Haroon, Ilyaas, Loot and Yunus are mentioned in quick succession. Ibrahim (Alayhis Salaam)'s duaa 'grant me a pious son' mentioned.
In addition, a reminder of activities after death is made.
The success of the Muwahideen (monotheists) is mentioned in the last three rukus.

38. Surah S_ad .

Makkah- 88 Aayats.

This Surah in Brief :-

Revealed during social boycott of Nabi (S.A.W) and his family by the Quraish.
All the past nations were ruined due to them belying the Nabis and had these nations opted respect and had they returned to Allaah through penitence they could have saved themselves.

The Kuffar of Makkah regarded the Messenger of Qur'aan as a magician/sorcerer whereas in reality the denial was the very same reason for the destruction of all the previous nations. Mention is made of Ayyub, Ibrahim, Ishaaq, Ya'qub, Ismail, Ilyaas and Dhul Khifl (Alayhis Salaam).

Even now if they (Kuffar) are prepared to choose respect and return to Allaah through penitence, the Divine Mercy of Allaah is prepared to enshroud them.

Note: these incidents are narrated for us to take a lesson from. From these narrations it is learned that through penitence and seeking forgiveness the Divine Mercy of Allaah returns.

The Divine Mercy of Allaah would return if these people can only

choose respect and penitence.

Note: After this verse, mention is made of the incident of Suliman (Alayhis Salaam)'s great respect for Allaah.

Respect and penitence to Allaah is the transforming Divine Mercy and the opposers should actually opt for this.
The need for returning to Allaah through penitence.

39. Suratuz Zumar : The throngs.

Makkah – 75 Aayats

This Surah in Brief:

Sincerity in Worship.

An invitation is given to sincerity in worship by recalling the bounties of Allaah and the activities to occur after death.

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23rd Taraweeh :

24th from Start of Ruku 3 of Surah Zoomar till 5.2 Ruku of Surah Ha Meem Sijda.

An invitation to sincerity in worship and to be grateful to Allaah by a reminder of the visitations of Allaah.

Allaah announces Divine Protection for the sincere worshippers.

Intercession is not given to the insincere worshippers.

The announcement of salvation for the sincere worshippers, who tremble at its wahy, their skins and hearts melt at the rememberance of Allaah.

The chastisement of those who abandon sincerity.

The consequences of the sincere and insincere ones pertaining to after-life.

40. Suratul Mu'min : The Chapter of the Believer.

Makkah – 85 Aayats

This Surah in Brief: -

All these seven Surah's which begin with the Haa Meerm were revealed in the Makkan period. Each of these Surah's extend an

invitation towards the Noble Qur'aan. Nevertheless each one has a distinct mode of approach. A believing relative of Fir'oun speaks in favour of Musa (Alayhis Salaam). Nuh (Alayhis Salaam) is mentioned.

Hence, this Surah (Al Mu'min) warns the opposers of the Lofty Qur'aan. Allaah forgives sins and accepts repentance.
The opposers of the Lofty Qur'aan are warned by way of a reminder on the visitation of Allaah about the angels carrying the Arsh of Allaah.

A reminder of the events after death.
A reminder of the visitation of Allaah once again.
The visitation of Allaah and on the events after death together in Ruku, people's hearts will jump up to their throats.
The opposers of the Noble Qur'aan are warned by way of a reminder on events after death once again.
Which of Allaah's signs did you deny ?
The opposers of the Noble Qur'aan are warned by way of an reminder on events after death once again.

A reminder of the bounties of Allaah and His visitations are mentioned.

41. Surah Haa Meem As Sajdah: the chapter of the Haa Meem, the Prostration (Fussilat: (Revelations well Expanded)

Makkah – 54 Aayats

This Surah in brief:

An invitation to the Noble Qur'aan. The Qur'aan was revealed on the demand of "Ar-Rahman" (The compassionate) and "Ar-Raheem (The Most merciful). Stories of Aad and Thamud mentioned.

An invitation to The Noble Qur'aan is a continual theme and was designed as an invitation towards Tawheed (monotheism). The skin will testify against man.

In addition to this is a reminder of the bounties of Allaah and His visitations too.
In addition to this is a reminder of the events after death. Dead earth revived by rain.

In addition to this is a reminder of the events after death.

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24th Taraweeh:

25th Para from the 5.2 Ruku of Surah Haa Meem Sijda till end of Surah Jathiya.

An invitation to the Noble Qur'aan and the purpose of the Noble Qur'aan itself is an invitation towards Tawheed.

42. Suratush Shura: the chapter of the Councel.

Makkah – 35 Aayats

This Surah in brief :-

Mutual constitution is a basic social principle.
An invitation to the Noble Qur'aan. In particular reference is made to the fact that the Revelation of Rasulullaah (Sallallahu Alayhi Wasallam) was similar to the revelation of the past Nabi, hence there is no possibility of them denying anything is mentioned.

An invitation to the Noble Qur'aan. Particularly reference is made to the similarity of the Revelation of Rasulullaah (Sallallahu Alayhi Wasallam) to other Nabis, like Nuh, Ibrahim, Musa and Isa (Alayhis Salaam).

An invitation to the Noble Qur'aan and a description of the day of Doom.

Those who disputed in the signs of Allaah will never be saved. Yes! Those who bring faith will be granted salvation and this is their praiseworthy quality.

An invitation to the Noble Qur'aan.

43. Suratuz Zukhruf : The chapter of the Ornaments of Allaah.

This Surah in Brief:

The Noble Qur'aan in plain arabic will not be raised from the earth by you turning away from it.

An invitation to the Noble Qur'aan by a reminder of the visitation of Allaah. Generally gold and silver are a barrier to accept Truth.

An answer is given to the Kuffar of Makkah to clear a doubt. Ibrahim (Alayhis Salaam), Musa (Alayhis Salaam) and Isa (Alayhis Salaam) mentioned.

The result of the teachings of the Noble Qur'aan is the lesson of Tawheed. So whenever the mention of Essa (Alayhis Salaam) is a human being comes then the Kuffar of Makkah used to say that the Noble Qur'aan respects the Lord of the Christians but it abuses our Lords.

An answer to the above doubt is given. Allaah’s bondsmen who submitted to Allaah will not fear on the Day of Judgment.
An invitation to the Noble Qur’aan is repeated.

44. Suratud Dukhan : The Chapter of the Smoke.
Makkah – 59 Aayats.

This Surah in Brief :-

An invitation to the Noble Qur'aan.

The illuminated Book was revealed on the Blessed Night and it is on this Blessed Night the decision of all matters are made in principle. If any one does not follow the Noble Qur'aan then he will not be able to save himself from the worldly and hereafter torments.

A reminder of the visitation of Allaah.
Fir'oun was affiliated with worldly punishments because he turned from the Divine Laws.

A reminder of the visitations of Allaah.
The nation of Tubb'a(the people of Himyar, in Arabic) were annihilated due to their opposition to the Divine Laws.

Allaah announces a punishment in the Aakhirat (hereafter) for those who deny the Divine Laws.

45. Suratul Jathiyah : The Kneeling down.
Makkah – 37 Aayats

This Surah in Brief:

An invitation to the Noble Qur'aan. A further detailed topic discussed is that honour and respect is limited within the confines of following the Noble Qur'aan.

Disgrace is inevitable on those who abandon the following of the Book of Allaah.

You should follow that Shariah (code of life) which you received, through the medium of the Qur'aan, and do not pay any attention to the desires of the Kuffar.

Sound mindedness is taken away when one abandons the following of the Book of Allaah.

Those who mocked the signs of Allaah will be deprived of Divine Mercy on Judgement Day and they will be flung into hell. On the Day of Judgement the whole of humanity will kneel down. For thinking people, the creations, beasts, night, day, rain and winds are signs.

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25th Taraweeh :

26th Para from Sura Ah qaaf till 1.5 Ruku of Sura Zaariyaat.

46. Suratul Ahqaaf : The Sand Dunes.

Makkah – 34 Aayats.

This Surah in Brief :-

The sand dunes of Hadhramout, Yemen, where Hood (A.S) was sent to Aad were destroyed.
Providing a period for contemplations after having presented the invitation (of the truth) is part of the system of Allaah. Show kindness to parents.
The time period of everything is appointed therefore the annihilation of the Kuffar, because of their turning away, is also fixed. Jinn who listened to Nabi (S.A.W) praying became Muslims. It is part of the system of Allaah to provide a period to repent to the Kuffar after they have turned away (from the truth).

The mention of the nation of Aad is made by way of a reminder of the visitation of Allaah. (i.e. people are afflicted with a punishment due to denying the warning of a warner/inviter). Every Muslim must be an exponent of the Quraan.

Those who turn away from the Noble Book will not be able to save themselves at the time when the punishment comes. Nevertheless to provide time for reform is still part of the system of Allaah. Patience must be shown whilst preaching.

47. Surah Muhammad : The Chapter of the Nabi Muhammad (Sallallahu Alayhi Wasallam)

Madinah – 38 Aayats

This Surah in Brief:

Islaam is compared against Kufr (i.e. disbelief) and Nifaaq (hypocrisy). War captives should be freed with a condition or after taking ransom.

The comparison of Islaam against Kufr. Jannat is described. Rivers of water, milk honey and wine.

The comparison of Islaam against Kufr and Nifaaq is made. Believers are encouraged to invoke Allaah for forgiveness. Allaah will expose the malice which the hypocrites have against Muslims.

The comparison of Islaam against kufr and Nifaaq is once again done. Asserts have been given as test. Is one prepared to sacrifice. Know the life of this world is nothing but sport and past time. Muslims who guard against evil will be rewarded in abundace.

48. Suratul Fath : The Chapter of the Conquest

(Victory).

Madinah : 29 Aayats

This Surah in Brief:

Glad tidings on the victory of Islaam with the conditions of the victory, via the Treaty of Hudaibiyyah.

1. Mention is made of the four qualities of Rasulullaah (Sallallahu Alayhi Wasallam), one seen by Allaah, a witness, a bearer of good news and warner.
2. The Divine Curse upon the hypocrites and polytheists and the prophecy of their admittance into hell.

Mention is made of those who remained behind and the helpless ones.

The consequences of taking a pledge of death.

Then,

1. A general announcement on the dominance of Islaam
2. The followers of Rasulullaah (Sallallahu Alayhi Wasallam) are persuaded to accept one principle i.e. they should be hard against the disbeliever's and soft amongst themselves.

49. Suratul Hujaraat : The Chapter of the Apartments (chambers).

Madinah : 18 Aayats

This Surah in Brief:

The rules and regulations of mutual relations and social ethics amongst the Muslims is stated.

1. How should one behave with his Ameer (leader) explained.
2. How should one maintain the relationship with those who are based in the headquarters and perchance the relationship is spoiled then how should one rectify the situation stated.

Such a mode of conduct should be exercised amongst each other that no tension should be felt. Personal opinions must not overrule laws of Shariat. Practice justice and seek the truth. Do not degrade anyone nor call any one by a nickname, avoid suspicion and spying. Do not backbite.

50. Surah Qaaf : The Chapter of the Cave.

Makkah – 49 Aayats.

This Surah in Brief :

Confirming the issues on Re-compensation.

Following points mentioned :-

1. Had these people contemplated over the Noble Qur'aan then amongst themselves no doubt would have remained concerning Prophethood.
2. The actual reason of denial is the denial of the Day of Re-compensation.
3. Had these people pondered over the annihilation of the previous nations, they would realise that the cause of their destruction was in reality belying of the Nabis.
4. These people are the deniers of Re-compensation while the beleivers are preparing for it every moment of time.
5. On that day (i.e. Judgement Day) the deviated ones and the deceivers will blame each other, this hostility will be futile.
6. It is necessary to respect Allaah and to return to Him

through penitence in order to be saved from this punishment.

7. If they continue doing so then you should continuing strengthening your connection with Allaah daily, and
8. Continue disciplining the eager ones.

51. Suratuz Zaariyaat : The Chapter of the Winds.

Makkah – 60 Aayats

This Surah in brief:

Compensation of every action is certain in the 1st and 3rd ruku. The pious will stay amidst gardens and fountains.

Re-compensation will definitely occur. Stories of Ibrahim (A.S) and Musa (A.S) mentioned together with the people of Aad and Thamud.

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26th Taraweeh:

27th Para from 1.5 of Surah Zaariyaat till end of Surah Hadeed.

1. Compensation of actions is certain.
2. The purpose of the creation if Man and Jinn, is to worship Allaah.

52. Suratul Toor : The Chapter of the Mountain Sinai.

Makkah 49 Aayats.

This Surah in Brief:

The punishment of evil actions is certain.

The punishment will befall the antagonists of the truth.

Allaah Ta'aala commands Nabi (Sallallahu Alayhi Wasallam) to

continue propagating the same message which all Ambiyaa did. Do they think that by them not accepting your directives it will prevent the forthcoming events. Mt. Sinai is where Moosa (Alayhi Salaam) received 'wahy' and saw Allaah's glory.

53. Suratun Najm : The Chapter of the Stars.

Makkah – 62 Aayats

This Surah in Brief

The traditions or sayings of Rasulullaah (Sallallahu Alayhi Wasallam) are Divine Revelation too and your (i.e. Kufr) beliefs are based on mental evaluations and are pure mental assumptions and do not be bothered about these.

Also

1. Do not these people know that every person will be recompensed for their actions.
2. Allaah Ta'aala will recompense the people by Himself, therefore
3. He ruined Aad, Thamud, the people of Noah (Alayhis Salaam) etc as punishment for their evil actions.
4. Meeraj is also mentioned.

54. Suratul Qamar : The Chapter of the Moon.

Makkah : 55 Aayats

This Surah in brief:-

Removing the idea that Qiyaamat (Judgement Day) is a far-fetched thing. Qiyaamat means when the whole universe will be in a condition of turmoil and havoc. The matter regarding the breaking

of a heavenly body (i.e. the splitting of the moon) from the universe is a clear proof that the remaining heavenly bodies will also encounter weaknesses and perish.

1. Removing the thought that Judgement day is far-fetched.
2. A reminder of the visitations of Allaah in the next 3 rukus. The story of Nuh (Alayhis Salaam), his call, the rain and the ark. Resting thereafter on Mount Judi, border of Turkey. The statement; "We have made the Quraan easy to remember, but will anyone take heed" appears 4 times.

55. Suratur Rahmaan : The Chapter of the Compassionate.

Madinah – 78 Aayats

This Surah in Brief:

This Surah is an answer to the question "Who is Ar-Rahmaan?" which the Kuffar posed. Allaah knows best!

A reminder of the bounties of Allaah.

1. Everything will definitely perish.
2. That Benefactor who has showed favours upon you will take your reckoning.
3. Those who misused the favours will be dealt with severly.

Allaah will reward those who use their favours properly by granting them Jannat and its delights and two gardens. The words "then

which of Your Rabb's favours you deny" appears 31 times in this Surah.

56. Suratul Waqiah : The Chapter of that which must come to pass.

Makkah – 96 Aayats

This Surah in Brief :-

On the day of Judgement there will be three categories of people. Those on the right, left and foremost. Two categories, the right and the foremost, will be saved and the third one, the left, will be doomed.

1. The categories briefly outlined, the righteousness and those who accepted the truth upon presentation, are the successful.
2. Mention is made of the bounties of the two saved categories will receive.

Then :-

1. Mention is made of how Allaah will deal with the Ashabush Shima (i.e. the dwellers of hell).
2. Removing the thought that resurrection is far-fetched, by mentioning the natural surroundings.

A repetition on how Allaah will deal with all three categories as a conclusion.

57. Suratul Hadeed : The Chapter of Iron.

Madinah – 29 Aayats.

This Surah in Brief:

The manner in which to achieve Dominion.

1. If one desires respect and authority then one should lay oneself completely to obey the orders of Allaah.
2. Learn how to spend in the path of Allaah.
3. When one spends then in this world his Imaan strengthens and in the Aakhirat (hereafter) he receives Nur (i.e. celestial light)
4. When one avoids spending (in the path of Allaah) then in this world he acquires hypocrisy and the Nur is snatched away from him in the Aakhirat (hereafter).

When one avoids spending in the path of Allaah then he is diseased with vainglory and amassment in wealth and offspring, etc.

Allaah has mercy and compassion in sight for His creation. There should be no blending of innovations with these laws revealed from Allaah Ta'aala. The role of Nuh (Alayhis Salaam) and Ibrahim (Alayhis Salaam) as Allaah’s Nabi’s is stated, believers will be rewarded with this nur and pardon.

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27th Taraweeh:

28th Para From Sura Mujadalah till end of Mursalaat.

58. Surah Mujadalah : She who pleaded.

This Surah in brief:

Several topics are discussed:

1. The obligations of the Muslims Political Party.
2. Their own constitution, in obeying Allaah and His Rasul.
3. The Political Party elect their Head.
4. The execution of the Laws from the point of the leadership.
5. Mention is made of those people who are not worthy of being part of the politic Party.

Also to break an old arab custom on divorce. Once a woman

divorced she cannot re-marry, if her husband told her "Be on to me like my mothers back".

It is permissible to sit separately with the authorities in order to listen to the grievances.

1. The authorities should keep in mind that Allaah Ta'aala is All- Seeing
2. Their constitution in the Quraan and Sunnat.
3. The head of the Political Party should be a knowledgeable one.
4. Obedience to the Head.

Those who keep friendship with the enemies of Islaam cannot be part of counselling body.
Status of Sahabah (R.A) mentioned at end "Allaah is pleased with them and they are pleased with Allaah."

59. Suratul Hashr : The Chapter of the Gathering.

Madinah – 24 Aayats.

This Surah in brief:

Five issues are highlighted here:

1. The initiation of Muslim Rule, when Nabi(S.A.W) established the Muslim state in Madinah.
2. The reasons of survival, obeying Allaah.
3. The reasons of destruction, disobeying Allaah.
4. It is impossible for one who remains practical on the Qur'aan to be disgraced in the world.
5. The conditions of how to take benefit from the Noble Qur'aan.

The causes of the Rule collapsing.
The explanation is as following:
That whenever hypocrites arise in any people through it may appear as if they are united with the people while secretly they hold good relations with the enemies and at the same time they make all-out effort for the friendship with them, then at this point the decline of the Rule begins.

Therefore in this Surah the Muslims are informed of the conditions of such treacherous people so that the Muslims may take precautions.

1. It is impossible for a person to be disgraced in this world when he practises on the Noble Qur'aan.
2. The conditions of taking benefit from the Qur'aan i.e. until and unless there is not exclusive firm belief with regards to Allaah Ta'aala in the heart and no estimation of His might and strength then till then no benefit can be derived from the laws and Commands of man.

60. Suratul Mumtahinah : The Chapter of the examined One.

Madinah : 13 Aayats.

This Surah in brief:

Breaking ties with the Kuffar (disbelievers).
The reasons of breaking ties (who) expelled Nabi (S.A.W) from Makkah and waged war against Muslims and harmed Muslims.

The categories of Kuffar are two kinds:

1. The first category are those with whom reconciliation is not permissible due to their extreme hatred for Muslims.

2. The second category is those with whom fighting is not permissible, who are not actively hostile to the Muslims. Show kindness and friendliness so that they be inclined to Islaam.

61. Suratus Saff : The Chapter of the Ranks.

Madinah :14 Aayats

This Surah in brief:

The duties of the Self Sacrificers;
There are three useful groups in any community: namely, the learned ones, the wealthy and the self-sacrificers.

If these three groups fulfil their duties i.e unity and fulfilling their pledges, then such a community will strengthen and on the contrary if any one group neglects its duties then this communtiy will be destroyed. So for this reason Suratul Saff elaborates the duties of the Self-Sacrificers to be ready to spend their wealth for Allaah and Suratul Jumu'ah elaborates the duties of the learned and Suratul Munafiqeen exhorts the duties of the wealthy.

1. The status of the Self-sacrificers in the eyes of Allaah.
2. The punishment in the instance of not fulfilling the duties
3. The field of discharging these duties.

Also Hadhrat Isa (Alayhis Salaam) and Hadhrat Musa (Alayhis Salaam) are mentioned. The prophecy of Hadhrat Isa(Alayhis Salaam) on the advent of Nabi Muhammad (S.A.W) stated, ‘A Nabi that shall come after me, whose name wil be Ahmed”.

The reward of the most loved actions to Allaah.

62. Surah Jumuah : The Chapter of the Assembly

(Friday) Prayer.

Madinah – 11 Aayats

This Surah in brief:

The duties of the learned scholars (noble Ulema) as deputies of Nabi (S.A.W). To purify hearts and convey messages.

1. The duties of the learned Scholars.
2. The punishment in the instance of not fulfilling the duties. The with holding of Allaah's bounties.
3. The standard of discharging the duties. No trade or worldy benefit must deter one from duties.

Jumuah (Friday) is the day of the propagation of the Noble Qur'aan. For this reason it is incumbent upon every Muslim that he participates in the prayer.

63. Suratul Munafiqeen : The Chapter of the Hypocrites.

Madinah – 11 Aayats.

This Surah in brief:

The duties of the wealthy, to aid the needy, like the Ansaar helped the Muhajireen.

The wealthy will be governed by their wealth as Munafiqeen (hypocrites) if they do not spend in the path of Allaah in spite of having the means. The Munafiqeen tried to convince the Ansaar not to spend on the Muhajireen.

The Muslims are forced to be alert by giving charity just so that the

disease of hypocrisy does not grow from within, for when death comes, not one extra minute to do anything is given.

64. Surah Taghaboon : The Chapter of the mutual loss and gain.

Madinah – 18 Aayats.

This Surah in brief:

1. The verses of the souls and universe i.e. that loss is failure in the Aakhirat and gain is salvation in the world compel us to follow Rasulullah (Sallallahu Alayhi Wasallam).
2. The following of Rasulullah (Sallallahu Alayhi Wasallam) will result in a great success on the day of Judgement.
3. Reasoning of the obstacles.

The verses of the souls and universe compels us to follow Rasulullah (Sallallahu Alayhi Wasallam) which will result in a great success on the Day of Judgement.
V2 regarding the souls, V5 regarding the universe, V9 regarding the great success.

Many difficulties will be encounted when one strives to follow the Light (Nur) and at these times one should not deviate from the path.

The obstacles should be removed. i.e. all these obstacles which may stand in the way of good action and Imaam , like the Prophetic call by saying, “Will mortals be our guides”, spouses and children behave like enemies.

65. Suratut Talaq : The Chapter of Divorce.

Madinah: 12 Aayats

This Surah in brief:

In Huququl Ibaad (i.e. Rights of the people) it is not permissible to amend or abrogate any law.
Issues pertaining to divorce and iddah (waiting time after divorce).
The divine punishment of Allaah Ta'aala also appear's due to amendment and abrogations of Huququl-Ibaad. Not to harass or make life untolerable for the women in iddah, but to spend on them.

66. Suratut Tahreem : The chapter of Holding.

Madinah 12 Aayats.

This Surah in brief:

Nothing should serve as a hindrance to the standard duty (obligation of man).

Even if the pure wives of Rasulullah (Sallallahu Alayhi Wasallam) had to serve as a hindrance to his standard obligations, then he would have divorced them too.
On the analogy of the above it is duty of the Muslims to save their kith and kin from Jahannam together with themselves i.e. people should not be obstacles to each other in the carrying out of their standard duties in Islaam.
The good recompense of turning to Allaah genuinely, like the wife of Fir'oun who prayed " My Rabb, build for me a house in Jannat, in Your mist, and deliver me from Fir'oun and his evil actions" and Hadhrat Maryam (Alayhis Salaam).
Worldly relationships with the Divine do not matter when one is not any subservient to Allaah, like the wives of Nuh (Alayhis Salaam)

and Lut (Alayhis Salaam).

67. Surah Mulk : The Chapter of Sovereignty.

Makkah – 30 Aayats.

This Surah in brief:

It is said to the oppressors, accept Allaah Ta'aala as the Sovereign to the system of the universe and give proof of loyalty! Look at His flawless creations.

Allaah Ta'aala is the Sovereign of the entire universe because, He has created it.
Whosoever rebels against His sovereignty will be flung into prison and that prison is Jahannum. It will be roaring and screaming, bursting with rage.
Whosoever proves loyalty and leaving Allaah will be forgiven and rewarded tremendously.
He i.e Allaah is capable of inflicting various types of punishments From the heavens and earths, give thanks to He, who has given us ears, eyes and a heart.
Your armies (i.e. armies of the opposers) are incompetent in comparison to His.

68. Suratul Qalam : Chapter of the Pen.

Makkah – 52 Aayats.

This Surah in brief:

If you (i.e. Kuffar) declare this Deen to be fake then you also have pens in your possession so write a Qur'aan similar to this.

These Kuffar made allegations on Rasulullaah (Sallallahu Alayhi Wasallam), Nabi (Sallallahu Alayhi Wasallam) will receive countless

rewards for His patience.
Nabi (Sallallahu Alayhi Wasallam) was told not to accept any of their matters.
These people will in the end endure losses like the people of the Orchids (as mentioned in Surah Kahf) who decided to pick fruit the next morning without saying “If Allaah wills.”
Yes indeed! The opposers and supporters can never be equal.
Yunus (Alayhis Salaam) is mentioned and that the Quraan is an admonition to mankind is reiterated.

69. Suratul Haaqqah: The Chapter of the Sure Reality.

Makkah – 52 Aayats

This Surah in brief:

Re-compensations on actions are received both in this world and the hereafter. Everything will be exposed and no secrets concealed. Those who are given the Name – Amal in the right hand will go to Jannat. Whilst those who are given the book in the left hand will know that their wealth avaled them not.
The nations of Aad, Thamud and Fir'oun etc. received punishment in this world and will still receive more in the hereafter.

a. This Noble Qur'aan was brought down by the esteemed messenger (i.e. Jibrael (Alayhis Salaam).
b. It is the Sustainer of the universe who revealed it.
c. Nevertheless, only the Allaah conscious one's will derive benefit.

70. Suratul Ma'arij : the Chapter of the Ways of Ascent.

Makkah – 44 Aayats.

This Surah in brief:

A detailed discription on the Day of Reward and Punishment.
A detailed discription on the Day of Re-compensation, heavens became like molten brass, mountains like foating wool, sinners will sacrifice their kith and kin for salvation, but in vain.
The praiseworthy qualities of the Jannaties (i.e. People of Paradise), who were steadfast in Salaat, gave charity, believed in the Aakhirat, feared Allaah’s punishment, protected their chastity, maintained their trusts and fulfilled their promises. Also gave proper witness.

Leave the deniers of Qiyamat in their immoral and vain pursuit for they will be present on Judgement Day, to witness all that they did.

71. Suratun Noah : The Chapter of Noah (Alayhis Salaam).

Makkah – 28 Aayats.

This Surah in brief:

The propagation procedures of the Nabis by stating the example of Nuh (Alayhis Salaam) to his people.

The purpose of Tabligh (propagation), pleasuring Allaah, piety and obedience.
The day and night activities in Tabligh (i.e. propagation), as done by Nuh(Alayhis Salaam), aloud in public and secretly in private.
The arrangement of excellent results by accepting the commands, salvation in totality.

If the invited ones do not appreciate the sincerity of the inviter like thrusting their fingers in their ears and covering their heads, then the mere pain of the oppressed one's heart is good enough to cause

such people to burn (i.e. in hell-fire). The rejectors of Nuh (Alayhis Salaam)'s call were drowned.

72. Suratul Jinn : The chapter of the Jinn.

Makkah - 23 Aayats

This Surah in brief:

Just as the right-minded human beings are thirsty for the life giving water of the Qur'aan similarly are the right minded Jinn looking forward to this Qur'aan.

The righteous Jinn take immediate effect by listening to the Qur'aan, and they immediately proceed to propagate the message to their people.
The purpose of Tabligh (propagation) is invitation towards Allaah, by the Nabi, which is now the duty of Muslims.
The Nabis are not possessors of any one's loss or gain.
Their duty is the propagation of the Divine Laws.

73. Suratul Muzammil : The Chapter of the One Folded in Garments.

Makkah – 20 Aayats

This Surah in brief:

The principles of a propagator.

The propagator prepares himself before the propagation, keeping vigil at night, reciting the Quraan and keeping in focus the level of the people.

Time allocation of a propagator;
The connection of propagator with Allaah; because worry is very difficult and one becomes like a stranger.
The destruction of the opposers after the propagation.

The acts of worship have been moderated because the era of the people of Muhammad (Sallallahu Alayhi Wasallam) is so much more vast.

74. Suratul Muddath'thir : The Chapter of the Wrapped-One.

Makkah – 56 Aayats.

This Surah in brief:

Nabi (Sallallahu Alayhi Wasallam) has to only fulfil the rights of propagation to the creation of Allaah and via him all his followers to warn people of the Aakhirat, and leave the destruction of the opposers to Allaah. Human pride is the major cause and hinderance in recognising the Haqq.

If the denial remains perpetual and the aversion from physical and monetary acts of worship continues then entrance to Hell is definite and salvation impossible. Conversation between the dwellers of Jannat and Jahannum reveals that the Jahanamis reached there because

1.) they did not pray or
2.) feed the hungry or
3.) were involved in vain disputes and
4.) denied Aakhirat.

75. Suratul Qiyaamah : The Chapter of Judgement Day.

Makkah – 40 Aayats

This Surah in brief:

The Confirmation of Judgement Day.

Confirmation of Qiyaamah by verse of the Souls which states, when eyesight shall be dazed and the moon and sun brought together.
The harms of denying Qiyaamah, when man will "whither shall I flee".
The reasons of denying Qiyaamah, by man bearing witness against himself.
The various categories of people on Qiyaamah, evil ones to be punished and pious rewarded.
Removing the thought of Qiyaamah being far-fetched, by stating we have not been sent without purpose. Allaah has created us from nothing and has the Qudraat to give life to the dead.

76. Suratul Dahr : The Chapter of Time or Man.

Makkah – 31 Aayats

This Surah in brief:

Negation of atheism or materialism.
Affirmation of a Creation, from nothing.
Types of Man, those who choose good and those who chose evil.
The qualities of those who accept a Creator, are :-

1.) fulfil vows,
2.) fear the Day of Judgment
3.) feed the poor.

The rewards of their actions.

The way of those who obey the Creator, by remembering Him at dawn and in the evening and prostrate at night.
The explanation of the helplessness of the creation, who are ungrateful to their Rabb and leave behind a sorrow laden day.

77. Suratul Mursalaat : The Chapter of Those Sent Forth.

Makkah – 50 Aayats

This Surah in Brief:

The issue of recompensation, stressed by the words “Oh, woe on the day to the deniers” which appears 10 times in 50 Aayats.

A detailed explanation of the Day of Recompensation.
The Dreadful consequences of those who deny the Day of Recompensation i.e. no shade nor shelter from the blazing flames.
The excellent rewards for those who believe in the Day of Recompensation, who will stay in cool shades and fountains.
A repeated warning, is stated in the Aayat “In which revelation, after this, will they then believe.”

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28th Taraweeh :

29th Para From Surah Nabaa Till Surah Lail.

78. Suratun Naba : The Chapter of the Great News.

Makkah – 40 Aayats

This Surah in Brief:

The detailed explanation of the Day of Re-compensation is based on the principles of the farmers.

1. Just as the plantation itself is the primary concern and the equipment of farming is supplied accordingly likewise in the system of the entire universe man is the only object of concern and everything else falls secondary.
2. Just as the plantation has a day of harvest whereby the crop and husk is separated, likewise here there is a need for a day of separation wherein the two types of people are distinguished.

The Allaah conscious one's (who are like the crop) are rewarded, with the physical pleasures of Jannat.
Besides their reward they will be additionally gifted. The evildoers will drink foul things in Jahannum. No intercession even by the angels will be of benefit for the sinners who will wish they were dust.

79. Suratun Naziaat : The Snatchers.

Makkah – 46 Aayats

This Surah in Brief:

Re-compensation.

Removing the thought that Qiyaamah is far-feteched by stating how the winds 'remove men's soul' and all the dead will arise from a 'single shake'.

It is evident in the first example that at the very moment of the last breath everything is out of one's control in one instant. This is a

physical change as explained in the story of Musa (Alayhis Salaam) and from one who claimed “I am the Rabb, most High”. Fir’oun was destroyed with his followers.

In the second example an immediate spiritual change is evident. Just as we notice daily the physical change occurring likewise an analogy can be made on the universal changes or specific change.

There will be two categories of people on Judgement Day :-

1.) The transgressers, who loved this world will proceed to Jahannum.
2.) The Allaah fearing, who constrained his souls desire will find home in Jannat.

80. Surah Abasa : The Chapter He (Who) Frowned.

Makkah – 42 Aayats

This Surah in Brief:

Equality in teachings.

1. In teaching of Deen (Islaam) the worldly people should not be considered as related in the manner Nabi (S.A.W) treated Abdullaah ibn Umm Makhtum (R.A) the blindseeker of Haqq.
2. The eminence of the pages of the Noble Qur'aan, purified and exalted by the hands of the Noble (Sahabah) and pious, saints.
3. The beginning of creation and the end of life is mentioned sonot to be ungrateful.
4. In the needs of life, the poor and rich derive equal benefits then why should there be no equality in the teachings of Deen.

81. Suratut Takweer : The chapter of the Folding-up.

Makkah – 29 Aayats

This Sutah in brief:-

The manner in which a Nabi receives knowledge and from where it comes. Mention of the first 'wahi' when Nabi (S.A.W) saw Jibraeel in his original form. In the beginning a description of the Last hour given and lastly proclaiming the Quraan is a warning to the righteous.

82. Suratul Infitaar : The Chapter of the Cleaving Asunder.

Makkah – 22 Aayats

This Surah in brief:-

1. Do not sever the connection with one's Creator otherwise there will be no hope of any good on the Day Re-compensation.
2. Once the connection with Allaah deteriorates then too no one can assist another.

83. Suratul Mutaffifeen : The Chapter of Dealing in Fraud.

Makkah – 27 Aayats

The warning against Tatfeef (i.e. to take in full your share but to give the next one his share with a shortage). Mention is made of "sijjin" or place of record of evildoers and "elliyoon" an abode of record and pious. Sinners will not see their Rabb on Qiyaamat.

Jannat is described. Spring called "Tasnim" with pure fragrant wine is described.

84. Suratul Inshiqaq : The chapter of the Rending Asunder.

Makkah – 25 Aayats

A Detail explanation of the Last Day and the receiving of records books on the Day of Re-compensation. The one who receives his books in the right hand will return joyfully to his people, whilst the one who gets his book on the back will burn in the face of Jahannum.

85. Suratul Burooj : The Chapter of the Zodiacal Signs.

Makkah –22 Aayats

Those (the Aashab al Ukhdud i.e. the fire-pit makers) who tortured the hearts of the worshippers of Allaah will never escape the seize of Allaah, for His grip is exceedingly firm.

86. Suratul Tariq : The Chapter of the Night Star.

Makkah – 17 Aayats

Removing the thought of Qiyaamah being far-fetched, by explaining the process of creations. From sperm. He is One who can re-create us. Then the believers msut be patient when faced against the rejectors of truth.

87. Suratul A'ala : The chapter of the Most High.

Makkah – 19 Aayats

This Surah states:-

1. The need of Prophethood by explaining the bounties and mercy of Allaah in His creations.
2. The manner of the teaching of Nabi (S.A.W), to remember what Allaah wants and then to proclaim the messae to all.

88. Suratul Ghashiya : The Chapter of the Overbearing Calamity.

The different categories of those who did actions and their consequences. Jannat and Jahannum is vividly described. Those who recognised Allaah, were grateful and lived to please Allaah will go to Jannat. Those who opted for ignorance and evil will go to Jahannum.

89. Suratul Fajr : The Chapter of the Dawn.

Makkah – 30 Aayats

1. The reward and punishments of actions begin in this world, as we saw what happened to the nations of Aad, Thamud and Fir’oun.
2. Generally difficulties befall a person because of immoral actions, lust for wealth and not realising that the prosperity and poverty are for trial purposes. When prosperity results in humility and gratitude then the soul is ‘mutma ennah’ – soul at peace.

90. Suratul Balad : The Chapter of the City.

Makkah – 20 Aayats

Man has not come in this world in search of comforts but instead to do work (of Deen). Two ways are explained. One of charity and kindness especially to needy and orphans. They will go to Jannat, whilst the rejectors of "wahy" will go to Jahannam.

91. Suratush Shams : The Chapter of the Sun.

Makkah – 15 Aayats

The Omnipotent being made the universe witness from the beginning that the people with values and morals were saved while those with immoralities have fallen into the pit of disgrace. Also Ambiyaa were sent to make manifest truth and falsehood.

The nation of Thamud are illustrated here by example, to show that honour should be given to pious ones, even if they be weak and meek.

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29th Taraweeh :

Surah Lail till Surah Naas.

92. Suratul Lail : The Chapter of the Night.

Makkah – 21 Aayats.

The message of this Surah is:-

1. Due to different natural forces and effects of extreme elements a definite difference of action is found in mankind.
2. Those with praiseworthy qualities will definitely be saved in this world and the Aakhirat (hereafter).
3. Those with immoral qualities will definitely be disgraced in this world and the Aakhirat (hereafter).
4. Give charity and have fear of Allaah.

93. Suratud Duha : The Chapter of the Glorious Morning Light.

Makkah – 11 Aayats

The interim period of Revelation is the cause of perfecting the forces of Imaam. Orphans should not be treated injustly. Allaah's message of hope does not forsake its adherents.

94. Surah Alam Nashrah : The Chapter of the Solace.

Makkah – 8 Aayats

This surah serves as an appendix to the previous one. Divine revelation ultimately gudies one away from ignorance and superstitious. Resistance to truth causes spread of Islaam. One should accept problems with steadfast patience and use opportunities to expand. Thus after every hardship comes ease.

95. Suratut Teen : The Chapter of the Fig.

Makkah – 8 Aayats

If man fulfils his obligations then he is the best of creation and if

not then he is the worst of creation. Allaah has "created mankind in the best form" and granted as qualities to use to perceive the truth. Man is born honoured. Due to sin man descends to the lowest of low.

96. Suratul Alaq : The Chapter of the Leech like clot.

Makkah – 19 Aayats

Remain sleepless for the propagation of the Deen (O Nabi (Sallallahu Alayhi Wasallam) and Hand-over the punishment of the Kuffar to us (i.e. Allaah). The first 5 Aayats were revealed first, promoting us learning. We have been created from clot. Those who reject the truth and prostrate, gain closeness to Him.

97. Suratul Qadr : The Chapter of the night of Taqdeer.

Makkah – 5 Aayats

The Qur'aan descended from the Loh-e-Mahgooz (i.e. the Preserved Tablet) to the first sky during the night. It is better than a 1000 months.
Angels and Jibraeel (Alayhis Salaam) descend. Special spiritual enlightment occurs.

98. Suratul Bayyinah: The Chapter of the Clear Evidence.

Madinah – 8 Aayats

1. The need for sending Rasulullaah (Sallallahu Alayhi Wasallam) and not an iracle or angel as demanded by disbelievers.
2. The Deen of Nabi (Sallallahu Alayhi Wasallam) unites in

principles with the previous religions.

3. The supporters of the teachings of Islaam are the best of creation and it opposers are the worst. Sahabah (R.A) have been classified “Allaah is pleased with them, and they are well pleased with Him”.

99. Suratul Zilzal : The Chapter of the Convulsion.

Makkah – 8 Aayats

It describes the beginning events of Qiyaamah. When the earth will convulge due to a huge earthquake or the first blowing of the trumpet to herald Qiyaamat. Nothing on earth will survive. Mountains will be reduced to dust and rivers will dry up. Man will see and be recompensed for each atom of good or bad he did.

100. Suratul Aadiyaat : The Chapter of the those (horses) that Ran.

Makkah – 11 Aayats

Explains the disease of ingratitude which men displays openly towards Allaah.
Then the cause of the disease of man’s intense love of material wealth is stated.
The cure of the disease will be administered on the Day of Qiyaamah.

101. Suratul Qariah : The Chapter of the Day of Clamour.

Makkah- 11 Aayats

Mentions vividly the catastrophe before Qiyaamah. Then the weighing of men's actions. The injust will be punished.

102. Suratut Takathur : The Chapter of the Piling-up.

Makkah – 8 Aayats

States when one becomes negligent towards ones obligations then one will be afflicted with the desease of greed, which leads to amassing of wealth. Thus resulting in pride, boastfulness and arrogance. On the Day, one will be questioned about the boons and favours of Allaah.

103. Suratul Asr : The Chapter of the Time.

Makkah – 3 Aayats

The four principles for success in both worlds is mentioned, otherwise man is in total loss. Imaan, performing of righteous acts, encouringing and being steadfast on the truth and exercising patience, tolerance and fortitude is the formula of success.

104. Suratul Humazah : The Chapter of the Scandal Monger.

Makkah – 8 Aayats

Condemnation of those who maliciously try to find and reveal faults in others. A vivid description is mentioned about the severe, painful, punishment, which will be meted out to those who are engaged in amassing wealth and literally worshipping it.

105. Suratul Feel : The Chapter of the Elephants.

Makkah – 5 Aayats

Reference is made to an event when the Ethiopian Christian King, Abraha, who ruled Yemen in the 6th Century intended to destroy the Ka'abah with his army of elephants in A.D. 570, the year of Nabi Muhammad (S.A.W)'s birth. Allaah utterly destroyed them. The one who is intoxicated with materialist power and disgraces any symbol of Allaah or sets himself against the Nabi (S.A.W) or his message will be perpetually humiliated and annihilated.

106. Suratul Qurash : The Chapter of the Custodians of the Ka'bah.

Makkah – 4 Aayats

Allaah destroyed those who attempted to demolish the nucleus of Tauheed, thus facilitating the summer and winter trade journeys of the Quraysh. Thus they should worship Allaah, shun shirk and not be fooled by the love of wealth. Duties of the scholars mystics and every individual are mentioned.

107. Suratul Ma'oon : The Chapter of the Neighbourly Needs.

Makkah – 7 Aayats

It rebukes those who fail to offer neighbouring help or charity, who do not spend on the poor and orphan, as well as those who are neglectful of their Salaat. These are generally the qualities of those who belie Qiyaamah.

108. Suratul Kauthar : The Chapter of the Abundance.

Makkah – 3 Aayats

Nabi (S.A.W) has been given 'abundance' (good in both the worlds and the 'pond' in the Aakhirat). The principle of defeating the enemies of Allaah, which are stated :-

1.) pray to Allaah;
2.) make sacrifices (all forms) for Allaah.

109. Suratul Kaafiroon : The Chapter of the Disbelievers.

Makkah – 6 Aayats

Theme of Tauheed and refutation of Shirk stressed whilst an ultimatum to the Kuffaas is announced strongly. Those who do not take heed should be left to their own abnoxious acts. Basically, severe ties with the Kuffaar.

110. Suratul Nasr : The Chapter of the Help.

Madinah – 3 Aayats

The end of the successful life of Rasulullaah (S.A.W) and the grief of his demise is stated. Victory is granted after announcing disassociatation from the Kuffaar. But victory for believers makes them more humble and even more conscious of their shortcomings.

111. Suratul Lahab : The Chapter of the Flame.

Makkah – 5 Aayats

The Abu Lahab type personality is considered an obstacle in the propagation of truth. But Allaah grants victory to Muslims and destroys the Kuffaar. Surah describes how Abu Lahab and his wife

were destroyed.

112. Suratul Ikhlaas : The Chapter of the Sincerity.

Makkah – 4 Aayats

The foundation of Islaam, Tauheed is described from various angles. Kuffaar are generally destroyed by rejecting Tauheed.

113. Suratul Falaq : The Chapter of the Dawn.

Makkah – 5 Aayats

Once Tauheed is make clear and expounded the enemies will use dubious means of magic, sorcery etc, to try to harm Muslims just like they did against Nabi (S.A.W). One is urged to recite these concluding Surahs (Falaq and Naas) to protect one-self from (bodily) harms and effects of dubious attacks by seeking the protection of Allaah.

114. Suratul Naas : The Chapter of the Mankind.

Makkah – 6 Aayats

Men must know:-

1.) Allaah is the only his Nourisher and Provider;
2.) Allaah is the only soverign;
3.) Only Allaah is worthy of worship and to be supplicated to at all times.

One is encouraged to recite these surah to protect one self from any spiritual harm caused by evil-doers, both human and occult and from evil temptations and to seek refuge with Allaah, the All Knowing, the All – Protecting.

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